

A TREATISE  
**CONTEYNING**  
 THE TRVE CATHO-  
 LIKE AND APOSTOLIKE  
 FAITH OF THE HOLY SACRI-  
 FICE AND SACRAMENT ORDEYNED  
 by Christ at his last Supper: VVith a declaration of  
 the Berengarian heresie renewed in our age: and  
 an Answer to certain Sermons made by M. Robert  
 Bruce Minister of Edinburgh concerning this  
 matter.

*By VVilliam Reynolde Priest.*

Ioan. 6. 51.

*The bread which I will give, is my flesh, (the same) which  
 I will give for the life of the world.*

*Quæ cœli ueris, mites.*

*L. Cl.*



*Montifrey*

*16*

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AT ANTWERP,  
 Imprinted by Ioachim Trognesius.

M. D. XCIII.

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TO THE RIGHT EX-  
CELLENT AND MIGHTIE  
PRINCE IAMES THE SIXT  
BY THE GRACE OF GOD KING OF  
SCOTLAND.

**H**AVING of late perused, examined,  
& answered certain Sermons preached  
in Edinburgh by one who entitleth him  
self Minister of Christs Euangel there:  
for sundry causes (most excellent and  
gracious Prince) I haue ben induced, of that my  
smale labour, to make a present vnto your royal Ma-  
iestie. First, for that the Author of those Sermons  
published them vnder the name of your Highnes; it  
seemed to me conueniēt, that the Answer also should  
be offered vnto the same personage: by conference  
whereof he might be able, better & with indifferēcy  
to iudge of both. Next, whereas those Sermons con-  
teyne false doctrine against the sacraments, against  
the eternal Testament of Christ ordeyned in his last  
Supper, against the peculiar sacrifice and worship of  
God evermore and vniuersally practised in the Gos-  
pel and new law since the first preaching thereof by  
Christ and his Apostles: and not only this, but also  
they manifestly imply the foundation and ground of  
plain infidelitie, of discrediting al the old & new Testa-  
ment; of denying the chief and souerain articles of  
Christian

## THE EPISTLE

*Christian faith: who can blame me, if where I per-  
 ceive so great danger intended, there I study to repel  
 the same: if where poison is addressed to infect the  
 very hart of religion, and head of the common  
 welth, there I oppose a counterpoison against that  
 infection: if I couet to preserve sound that which  
 others endenour to corrupt, and desire by right ar-  
 gument of true Theologie to confirme and establissh  
 that, which the aduersarie by sleight Sophistrie and  
 beretical cauls labourerh to ruinate & ouerthrow.  
 And thus to do, as Christian dutie requireth, for  
 any article of our Christian beleef, for the benefite of  
 any Christian soule like otherwise to perish: so much  
 greater is the obligation, wherewith my self and al  
 other English Catholikes acknowledge our selues bound  
 to our Countrymen the inhabitants of England and  
 Scotland: but especially & in a singular degree vnto  
 your royal person. Vnto whom as the lawes of both  
 realmes, descent of blud, custome & inheritance drawen  
 from the aunient kings of the one and other nation,  
 in ciuil respect geueth right to succede in gouernment  
 of both crownes with al their dependences: so is it the  
 continual prayer of Christian Catholikes not only in  
 both those nations, but also in al prouinces of Europe,  
 that it wil please God so to inspire and direct your  
 Ma.<sup>ties</sup> hart, that yew may gouerne them in such  
 Christian sort touching faith & matter of eternal sal-  
 uation, as your most noble progenitors haue done frō  
 the first Christened Prince to the last, from Donaldus  
 vnto Quene Marie your Graces most honorable, most  
 renoumed, most constant & religious mother: who  
 hauing*

## DEDICATORIE.

hauing so many yerres susseynd hard impi sonment  
and finally cruel death and martyrdom for profession  
of that first, auncient & Apostolike faith, hath there-  
by left a glorious and immortal president to al her  
aftercomers, who clayme tēporal right from succession  
of her blud, to make the like or greater accompt of that  
right which cometh by succession to her in faith; for  
which, she with Heroical fortitude, neglected her blud,  
her libertie, her crownes, and what so euer is most  
deere to Princes in this world: and for which neglect  
her name is more honorable before God & his Angels,  
her memorie more famous among Christians of this  
age, and so wil be to al posteritie, then if with refusal  
of that faith, that is, with refusal of Christ & eter-  
nal blisse, she had gayned as many tēporal crownes &  
realmes, as they haue liued dayes & howres, who were  
occasioners of that so straunge & wōderful execution.

Now if it shal please your Grace to bestow some  
voyd tyme in overrunning this smale booke: I no-  
thing doubt, but touching the argumēt here intreated  
that is touching the external seruice & honour done to  
God by sacrifice and sacrament in his church, your  
Grace shal easely see the manifest & cleere euidence of  
our Catholike cause: the truth thereof set downe in  
the most plain scriptures of God: the cōtinuāce there-  
of testified by vniforme consent of al Antiquitie:  
the first original & roote of the cōtrarie heresie which  
now beareth greatest sway in your realme of Scotland  
as also in England; from what fountaine it sprang,  
by what Apostles it was spread; by what Sophistrie,  
malice & dissimulatiō it hath encreased, by what wic-  
kednes

# THE EPISTLE

Rednes, ignorāce, & impietie, it is maynteyned: finally,  
to what plain Atheisme or Paganisme it tēdeth. For  
which cause, many potent kings & princes, although  
otherwise circumuented by false ministers, or seduced  
by evil counsailers, vpon some humane reasons & co-  
lourable comodities craftely obiected, they departed  
from the vnitie of Christs church, & intangled them  
selues with other heresies of this tyme: yet could they  
never be induced to approue, or so much as to permit  
within their realmes this Zuingliā or Calviniā here-  
sie, because they were thoroughly resolved, that it was  
the very bane & pest of wel ordered cōmon welthes;  
for that it breadeth in her Sectaries a licentious liber-  
tie to beleeeve what they list against God & his church  
and to liue how they please against the magistrate &  
his ciuill lawes, to which it preacheth that no obedi-  
ence is due for conscience sake. Among which Princes,  
for exāples sake to name one (lest I seeme to charge thē  
vniuslly) Christianus 3. king of Denmarke, a Prince  
of great wisdom and experience, grand-father to that  
vertuous Princeesse whom your Highnes hath chosen  
for your spouse and Queene, when as the congregatiō  
of such kind of Protestants expelled from England by  
Queene Mary, sought & laboured by al meanes pos-  
sible to obteyne harbour in his realme, only for a few  
dayes (vntil the extremitie of winter were somewhat  
passed over) if not in regard of their religion, which  
they said was purely Euangelical, yet in consideratiō  
of many feble old men and women, many infants &  
yong children which were in the company, & vnable  
without certain hazard of their lines to abide any  
more

ANNO  
1553.

# DEDICATORIE.

more travail on the seas in that extreme seasons: this notwithstanding, that king otherwise of nature clemēt and merciful, and professing the Gospel ( as they call it ) would by no meanes condescend that they should remayne any time within his dominions, except they forthwith without farther disputes, abandoned and condemned their Sacramentarie heresie; which he iudged to be directly against the Gospel of Christ, against the Articles of the Christian beleef, & against the publike quietnes & tranquillitie of his realme: as in the storie hereof set forth by them selues, at large appeareth. Which iudgemēt of that king, their notorious sauage, and barbarous behauiour in many countries of Europe, hath since that time continually more and more verified, and the writings of the ministers for defense of their opinions, which daily they invent, hath much more abundantly iustified: whereof this smale booke geueth also some prooofe & demōstration.

In publishing wherof vnder your Maiesties name, if any man shal reprove me as bold & presumptuous, for my excuse, laying aside the examples of most ancient fathers, whose footesteps herein I haue folowed; if former reasons satisfie not, I appeale to your clemencie for pardon: protesting before God, that the cause which hath moued me hereunto, next vnto his honour, & defence of the truth, is my faithfull, dutyfull and seruiceable hart to your Maiestie, to whom I wish as large dominion and ample monarchie, as euer had any king of that Iland; for whom I pray, that with them and aboue them, you may be victorious in warre, fortunate in peace, amiable to your subiects and

Narratio  
de dissipat  
ta Belgar  
ecclesia. &  
cat.  
Acta apud  
regē Da-  
nia. a pa-  
24. vsque  
ad 110.

## THE EPISTLE

& dreadful to your enemies : that it may please our Lord to heape vpon you & your posteritie al blessings spiritual and temporal: that finally, hauing gouerned your subiects in such quietnes, pietie, godlines, and rule of faith, in which your worthy predecessors haue lead you the way, you may at length with them to your eternal ioy & felicitie, render vnto God a comfortable accompt for the great charge which he hath committed to your hands. Which, that your Maiestie may happily persourme with al honour & prosperous successe, according to my bounden dutie I shal not cease continually to pray.

Your Maiesties

Most bounden Orator and  
humble seruant

William Reinolde.



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This is the summe and effect of the chapters in ge-  
neral. Ech one of vvhich, in his place is divided in to  
several parts and braunches: by considering vvhwhereof  
the reader may forthvvith perceive the particular dis-  
course and matter of the vvhole chapter ensuing.

A NOTE



## A NOTE FOR THE READER.

**W**HEREAS M. Brutes Sermons are printed without any figures distinguishing ether page or leafe, which no booke lightly omitteth: I haue (good reader) for plain dealing, & the more easy notifying to others that which I cite out of him, added figures to ech page, beginning the first, next after the Epistle dedicatorie, & so cōtinuing on by pages, 2. 3. 4. 5. 6. 7. vntil the end of his booke, which is page 296. Thus much I thought good to warne thee of, that if thou please to see his words in his owne booke, thou maist with so much the more facilitie find them.

Christ  
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THE  
CATHOLIKE  
AND APOSTOLIKE  
FAITH CONCERNING  
THE SACRAMENT.

*The Argument.*

Christ at his last supper instituted both a Sacrament, & also a  
sacrifice, consisting in the true & real presence of his pre-  
cious body & blud.

This is proved partly by graunt of the aduersaries, who confesse  
Christ in that supper to haue made his new testament, part-  
ly by particular examining the nature of a testament, and  
conferring the new testament with the old.

The same is proved by the Paschal lamb, which was a figure (as  
the aduersaries also graunt) of Christs Sacrament & fini-  
shed in the same, & therefore this must needs be a sacrifice  
as that was: according to the plaine scriptures, & al auncient  
fathers.

The same is most clearly proved by the sacrifice of Melchisedech,  
which albeit most Protestants reiect, & withall reiect the  
whole primitiue Church of Christians, as also the auncient  
synagoge of the Iewes, both which church & synagoge  
confessed the same; yet some acknowledge it, & thereof is  
the holy sacrifice & real presence briefly inferred.

The same faith was reteined & practised by the first primitiue  
church in the time of the Apostles.

The same faith was continued in all Christendom from the Apo-  
stles tyme without any great trouble or contradiction the first  
thousand yeres, as appeareth by consent of the fathers, ge-  
neral

neral Councils, & stories of the church.

- 7 Berengarius the first notorious father of the sacramentarie heresie, conuincid by learning, & condemned in sundrie Councils gathered out of al Christendom, abiured his owne wicked invention & died penitenti therefore: from whose time to this age the Catholike faith hath bene clearly acknowledged and mainteyned by al Christians both in the Latin Church, & also in the Greeke.
- 8 Berengarius when he was a sacramentarie, he was also a damnable heretike, euen by the Protestants iudgement, for sundry other heresies besides this.
- 9 So were all they which since Berengarius haue taught this heresie; as Peter de Bruis the Albigenes, Almaricus and
- 10 Ihon Viclef a pernicious heretike, & flatterer; who yet recanted his heresies twise or thrise, & is condemned for an heretike by the Protestants.
- 11 Out of the premisses is gathered a generall & sure rule. & the same confirmed by manifest scriptures, to know an heresie, & to proue, that Berengarius his opinion (& al that folow him) is heretical. And the summe of this chapter touching the principal contents thereof is concluded with the authoritie of Erasmus, a man much extolled by the aduersaries.

### THE FIRST CHAPITER.

**B**EFORE I come to examine the particular points of error & false doctrine containd in these sermons, I thinke it convenient first in a chapter or two to declare the true Catholike faith concerning this sacrament. as it hath alwaies bene receaued and acknowledged in the church of Christ; and withal historically to note, when, and in what sort the Zuinglian heresie, that I nowane which at this present beareth greatest sway among the Protestants of England & Scotland (for the Protestant cōgregations & preachers of Germanie from the

## OF THE SACRAMENT.

the beginning of this schisme in Martin Luthers time vntil this present day, condemne it for heresie no lesse then do the Catholiks ) at some tymes endeouored to put forth it self; but hath evermore bene repressed by the pastors of Christs church, vntil this present age: wherein faith decayng, & Christian beleefe being in many men for many points measured by carnal reason, vpon such ground either of prophane infidelitie, or great decrease of faith, the true beleef of this sacrament hath amongst many other necessarie articles sayled in the harts of a number.

¶ Our sauour Christ therefore, when at the tyme of his passion he was to finish & consummate the worke, for which he was incarnate, that is, to redeeme mankynd, abrogate the old law, begin the new, & into this to transfer the sacrifices and priesthod of that former, as the Apostle Paule teacheth vs; in his last supper for a perpetual memorie of that high and infinite sacrifice offered on the crosse, which was the perfite & absolute redemption, and consummation of al, the ful price and ransom for al sinnes done or to be done from the first creation of the world vntil the last ending of the same: to continue I say a perpetual memorie of that bluddy sacrifice, to ordeine the true worship of god in the new law or testament (which worship in euerie law consisteth principally of sacrifice) to leaue his people a peculier meane, whereby that infinite vertue & grace procured by the sacrifice on the crosse might be in particular diuided & applied to them: in his last supper instituted this sacrifice & sacrament of the altar, as comonly among Catholique Christians it is called: the sacrifice & sacrament of his owne most precious body & blud: a sacrifice, For that it is offered to the honor of god for the benefite of christian people in commemoration of Christ his sacrifice, once done and now past; as al the old sacrifices of the law of nature & Moses were offered for the benefite of that people in prefiguration of the same sacrifice of Christ then to come: a sacrament, for that it was also ordeyned to be receiued of Christians in particular, to feed our bodies to resurre-

A 2      ction

I

*Heb. 7. v. 18  
1 Cor. 10. 18*

*Christ in his  
last supper in-  
stituted a true  
sacrifice.*

*Genes. 4. 3 4  
et cap. 8. 2 9  
Exod. 24.  
Malach. 1.*

## THE TRVE FAITH

tion & immortalitie, & to geue grace, vertue & sanctification to our lewles.

This to be the true sense & meaning of our Sauour in this institution, and that principally & especially concerning the sacrifice (for the sacrament is more euident, & confessed by the more learned of our aduersaries, & it shal be proued plainly hereafter) is sufficiently expressed in the wordes of our Sauour, vvhich according to the recital of al the Evangelists & S. Paul, yeld plainly this sense. For when Christ nameth *his body broken or geuen for vs* (which is al one, as if he termed it *sacrificed for vs*) *his blud of the new testament shed* there in the supper mystically *for vs*, for remission of synnes; these words as truly import a sacrifice, as any words which the holie scripture vseth to expresse the sacrifice of Christ on the crosse: especially those words of S. Paul, *Corpus quod frangitur, the body which is broken*: most properly & directly are to be referred to the body of Christ as in the sacrament, & vnder the forme of bread, in which it now is, & then was truly broke, & so it was not on the crosse, as S. Ihs specially recordeth. VVhereof S. Chrysostom writeth ver-  
*ru* diuinely expounding this same word: *Hoc in Eucharistia videre licet, in cruce autem minime &c.* This we see done in the sacrament, but not on the crosse. For there ye shal not breake any bone of him, saith the Euangelist Iohn. 10. But that which on the crosse he suffered not, that he suffereth in the sacrifice, & for thy sake (o man) is content to be broken. And so this word being by S. Paule ineuitably verified of Christs body in the sacrament, draweth by like necessitie al the rest, both touching the body and blud therevnto: although al the rest are also most truly spokē of the same body of Christ as geuen for vs on the crosse, which no ways impayreth but rather much strengtheneth the veritie & real presence of the same body in the sacrament.

VVhich sense is yet more clearly & necessarily confirmed, if we cōferre these words of Christ vsed in delyue-  
 ring the chalice of the new law with the vwords of Mo-  
 ses vsed in sprinkling the blud of gores & calues, which

*Christ's body  
 given for vs in  
 his supper.*

*ἡ δὲ ἰσχυρὴ  
 ἡ δὲ ἰσχυρὴ  
 2. Cor. 11.  
 14.  
 ἡ δὲ ἰσχυρὴ  
 Luc. 22. 20.*

*Mat. 26. 28  
 Mar. 14. 24  
 Gal. 1. 4  
 1. Tim. 2. 6  
 Tit. 2. 14  
 Iohn. 19. 33.  
 36.  
 Chrysost. in 1.  
 Cor. humil.  
 24.*

*Christ's blud  
 in the chal. cc.*

## OF THE SACRAMENT.

was appointed by gods ordinance to ratific & establish the covenant betwene god and his people the synagoge of the Iewes in the old law. For as then Moses gatheri<sup>g</sup> that blud in to some standing peece or cup sprinkled the people therewith, saying *This is the blud of this (old) testamēt, which god hath made with you:* euen to our Saviour ordayning this new testament, most evidently making relation to those former vvords of Moses, and transferring them to his new ordinance, vvhen he deliuered the chalice to his Apostles, & in them to the vniuersal Catholike church, said: *This is the blud of the new testament as that vvas of the old, & this here conteyned in the chalice, is the selfe same, which is to be shed for you,* as that was sprinkled vpon the Iewes. VVhere S. Luke referring these later vvords, *shed for you,* to that vvhich vvas conteyned in the chalice, irrefutably convinceth that vvhich was in the chalice, to haue bene the very real blud of Christ, as truly as that vvas his real blud which the next day vvas shed on the crosse: & as truly as that was real blud, with vvhich the people vvere sprinkled in the old testamēt, in steed of vvhich blud this is succeeded, the truth in place of the figure: as witnesseth S. Leo, S. Austin, S. Chrysostom, & other most auncient fathers. All vvhich proue not only the real presence of Christs most pretious body & blud, but also that it is present by way of a sacrifice, & as in order to be sacrificed.

¶ My intent is not to make any long discourses of this matter, vvhich hath bene so learnedly treated dy diuers excellent men of our Iland within our memorie, that I gladly confesse my selfe vnable to adde any thing to their labours. Yet because this point of Christs testamēt is the ground of al, and for denying the real presence of Christs blud in the sacramēt, the Lutheran Protestants the selues charge the Calvinists with quit *dissanulling & making voyd the testament of our Saviour,* I thinke it good to make some more stay herein & better examine the circumstance of this testament, yet as nigh as I can enuincing no new questions, but resting on such certayn ve-

Exo<sup>d</sup>. 24. 8.  
Hebr. 9. 20.

Luc. 22. 20

Leo serm. 7.  
de passione  
Domini.  
August. pist.  
86. ad Celsi.  
Crisost. hom.  
ad N. op. 1203  
hom. 45. in  
Ioan. et hom.  
61. ad popul.  
Antioch.

2

Magdeburg.  
Cent. 4. 18  
praefat.  
Plane euacu-  
ant testamentum  
Domini.



*Muscul. in lo  
cis commun.  
cap. de cana  
Domini. nu  
mer. 2. pag.  
932.*

*Christ's testa-  
ment made at  
his last supper*

*What was  
required to  
the making  
thercof.*

*Liber ac sui  
arbitr.*

*Matth. 21.  
27.*

*Hebr. 1. 3.*

*Hebr. 8.*

*Hebr. 9. 1.*

rities, as are confessed by the aduerſaries them ſelues, & cleare by plaine ſcripture: out of vvhich I meane to deduce ſuch reaſons, as may iuſtifie our catholike cauſe, & diſproue the contrary. VVolf. Muſculus in his common places entreating hereof, writeth thus: *S. Luke & S. Paule attribute to the cuppe that it is the new teſtament. VVhereby they ſignifie this to be the ſacrament of the new teſtament in reſpect of the old the Paſchal ſacrament, which Chriſt finiſhed in this his laſt ſupper, & in place thereof ſubſtituted this new. In the ſame ſupper being then nigh to his death, he made his teſtament. Thus Muſcul<sup>o</sup>. In vvhich few vwords he noteth two things very important concerning the truth whereof I here entreate, both deliuered in the ſcriptures, both vrged by the Catholikes, both cōfeſſed not onely by the Lutherans, but alſo by the Sacramētaries, as here we ſee. The firſt, that Chriſt in his laſt ſupper made his new teſtament: the ſecond, that Chriſt in the ſame his laſt ſupper ended the ſacramēt of the Paſchal lamb, & ordeyned in place thereof the ſacrament of his body. Concerning the firſt, vvhata Teſtament is, & how Chriſt made his, the ſame vvriter expreſſeth truly in this ſort. *A teſtament is the laſt wil of one that is to dye, wherein he beſtoweth his goods, & freely geueth to whom he pleaſeth. To the making of a teſtament, & that it be auayleable, is required, firſt the free libertie & power of the teſtator, that he be at his owne commaundement. For a ſlave, & ſeruant, a ſonne vnder the power & regiment of an other, can not make a teſtament. So Chriſt when he made his teſtament, was free, & had power & libertie to do it. God his father gaue al in to his hands, made him heyre of al in heauen & earth. Hebr. 1. 3. God his father willed him to make a teſtament, & ſent him in to the world to that end, that by his death he ſhould confirme this new teſtament, which he had promiſed. Next, it is required in a teſtament, that the teſtator bequeath his owne goods, & not other mens: ſo did Chriſt. 3. A thing can not be geuen in a teſtament: which is due of right. So that which Chriſt gaue in his teſtament, was geuen onely of grace & fauour. 4. In a teſtament it is required, that certain executors of the teſtament be aſſigned. Thoſe Chriſt made his Apoſtles, to whom he cōmiſſed that office**

*that*

## OF THE SACRAMENT.

7

that they by evangelizing, should ministerially dispense the grace of this testament. 5. Finally, to the confirmation & ratification of a testament is required the death of the testator. So Christ the next day after this testament was made, died on the crosse, & there by his death & blud, ratified, confirmed, & eternally establisht it. Thus far Muscul<sup>9</sup>, adding withal, Christ saith, this cup is the new testament in my blud; or according to Matthew & Marc, this is my blud, which is of the new testament. The old testament consisted in the tropical & figurative blud of beasts, the truth whereof was to be fulfilled in the blud of Christ. The new testament consisted not in the blud of any beast, but of Christ the true & immaculate lamb. For declaration whereof he said, *This cup is the new testament in my blud:*

(or) *This cup is my blud, which is of the new testament.* Thus much being manifest, confessed, and graunted; it must also be graunted of necessitie, that this blud was deliuered in the supper, & not only shed on the crosse, as Musculus & the Zuinglians suppose. First, because our Saviour Christ according to the report of al the Euangelists in precise termes so avoucheth, *This (in the cup or chalice) is my blud of the new testament.* Secondly, because to the making of the new testament, & fulfilling the figure of the old, true & real blud of the sacrifice was required, as appeareth in the figure, which here the aduersaries cōfesse to haue bene fulfilled. For in that figure first of al was the sacrifice offered, & the blud thereof taken in the cuppes, & then the people sprinkled with the blud of the sacrifice, & these words vsed: *This is the blud of the testament &c.* Nether is it possible, that the blud of the sacrifice should be deliuered, or taken, or any waies imployed by man or to man, before the sacrifice were offered to god. Therefore whereas Christ assureth this to be the *blud of the new testament*, as that was of the old: it is as certain & sure, that the sacrifice, whereof this was the blud, was before offered, as we are sure of the same in the old testamēt. Briefly vvhether in that figurative sacrifice, whereof this is the accomplishment, & perfect on 3. things are specified by the holy ghost, 1. the publication of the

1. Cor. 4. v. 2.

1bi. pag. 338

Christ's blud  
deliuered in his  
last supper.

Exod. 24.  
6. 7. 8.  
Hebr. 9. 20

Christ offered  
sacrifice at his  
last supper.

A 4 law

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- 1 law or testament to the people, 2. the offering of the sacrifice whereof the blud vvas taken, 3. the eating of the sacrifice, sprinkling of the people vvith the blud, and vsing of those words: *This is the blud of the testament* : vvhereas  
 2 for exact correspondence of the first, Christ at his last supper, publisheth his law and testament: *A new com-*  
*maundement geue I to yow, that yow loue one an other, as*  
*I haue loued yow*: promiseth the holy ghost to remayne  
 vvith them and his church for euer; iterareth that com-  
 maundement of mutual loue & charitie, as the summe  
 of his new law & perfection thereof, which was to be  
 wrought in the hartes of his Christiāns by the holy ghost  
 then promised, vvho also vvvas euer to assist them, to teach  
 them, to leade them & the vvhole Church for euer in to  
 al truth, & so furth: vvhereas thus in 5. vvhole chapters  
 having expessed his new wil & testament, & such graces  
 as apperteyne therevnto, he in fine for correspondence of  
 the third, biddeth the executors of his testament to eate  
 his body and drinke his blud vvith those same so preg-  
 nant, so vident vvords; *This is my body, which is and shal be*  
*deliuered for you*: *This is my blud of the new testament,*  
*which is and shal be shed for you*: how can it othervvise  
 be chosen, but for ansvering of the second part, as that  
 body and blud of beastes there vvvas first offered to god  
 in sacrifice, so this body and blud here must be offered in  
 like sort, to fulfill and accomplish that figure? So that it  
 suffiseth not to say, the blud of Christ vvvas shed on the  
 crosse vvhere he dyed, though that also vvvere necessārie  
 for the confirmation and ratification of the testament,  
 as vve also graunt and common reason teacheth, and the  
 Apostlle proueth (for *testamentum in mortuis confirmatur*, a  
 testament taketh his absolute and full perfection, strength  
 and ratification by the death of the testator) but vve say  
 further, that to make and perfite the testament as it vvvas  
 at the last supper, blud also vvvas by gods order requisite;  
 & that blud to be first offered to god in sacrifice; vvith-  
 out vvhich oblation first made to god, it could not be  
 receiued of men: and the conference of Christs actions  
 vvith

*Iean. 13. 34.*  
*cap. 14. 16.*  
*cap. 15. 9.*  
*28. 31c.*

*Cap. 16. 12.*

*Cap. 13. 14.*  
*15. 16. 17.*

*Hebr. 9. 17.*

*Christ offered*  
*him self at his*  
*last supper.*

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## OF THE SACRAMENT.

with those of Moses, manifestly convinceth the same, as shal better appeare in the next paragraph. For the present, the only authoritie of Gregorius Nyssenus brother to S. Basil the great may serue, vvhich writeth very plainly, that our Sauour after a secret and most diuine maner of sacrifice preuented the iudgement and violence of the Iewes, and offered him selfe for vs, being at one tyme the priest, and the lamb, that taketh away the sinnes of the world. And when was this done? then when he gaue his body to be eaten, and blud to be drunken of his frends (the Apostles.) For a man could not eate the lamb, except the immolation went before. *Quum igitur discipulis suis dedit corpus ad comedendum, aperte demonstrat iam perfectam & absolutam esse agni immolationem.*

Christ therefore who gaue to his Disciples his body to be eaten, euidently declareth, that the oblation or immolation of that lamb was now past and performed. Now already therefore by his almightie power was that body, inuisibly and in wonderfull maner sacrificed. The selfe same, but more briefly, & therefore not so plainly, writeth Hesichius bishop of Hierusalem: Christ preuenting the sacrifice of his body vpon the crosse in violent maner sacrificed him selfe in the supper of his Apostles, which thing they know, who vnderstand the vertue of these mysteries.

¶ To this argument, the other mysterie of the paschal lambe which Christ also finished in his last supper, substituting or placing this sacrament of his body and blud in steed thereof, as Musculus truly auoucheth, yeldeth great force. For plainer declaration vvhich we likewise wil accept that vvhich our aduersaries enforced by manifest scripture graunt, & thereof draw a truer conclusion then they do. This figure thus the same author expoundeth: Christ saith, this bread is my body, the body of the true lamb, which ere long shal be offered in sacrifice. This cuppe or (to speake more plainly, as Th. Beza also teacheth vs) that which is cōteyned in this cuppe, is not the old, but the new testament in my blud, the true lamb, whose blud shal be shed for you. Therefore as this figuratiue lamb hath bene hitherto accomped the paschal sacrament of the old testament: so this bread and cup shal hence for-

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*Greg. Nyssenus opat. 1. de Resurrectione.*

*Hesichius in Luit. lib. 1. cap. 4. et lib. 6. cap. 23.*

*Muscul. vbi supra pa. 3 24*

*Beza annot. in Matth. ca. 26. v. 28.*

*The sacrament  
in steed of the  
Paschall lamb*

*Muscul. vbi.  
supra. 323.*

*Comparison of  
our sacrament  
vvith the pas-  
chal lamb.*

*Num. 9. 5.  
Exo. 12. 1. 6  
Matth. 26. v  
17. 20.*

*Exo. 12. 11.  
ost enim pho-  
se. i. transitus  
Domini.*

ward be accompted in the new testament for the sacrament of my body sacrificed and my blud shed. This I take to be the meaning of Christ in these words, that as Moses the mediator of the old testament Exod. 12. took order about that paschal lamb, instituted of it a solemne yerely memorial before it was sacrificed, that by the blud thereof he might turne away the Angel, which killed al the first borne, and so he appointed that for a sacrament of the old testament: in like maner Christ meaning now to make an end of the old testament, and to begin the new, ordeyned this sacrament of the new & true paschal, I meane of his owne body and blud, before he was to be offered on the crosse for the redemption of mankynd. Againe in the same place, Christ in his supper endeth the old testament, and sacraments thereof by the succession of the new testament. There he saith. This is the new testament in my blud, and so doth substitute the new testament in place of the old, and withall ordeyneth a sacrament consisting of two parts, which should correspond to the sacrament of the old Pasch, which also consisted of two parts. In that figuratiue Pasch was sacramental meate & drinke, so is it here etc. Briefly (for I wil not stand vpon euerie his particular circumstance) his conclusion is, that the plaine text, and order vsed by Christ declareth sufficiently, that Christs mystical supper succeeded in place of the old pasch, which was a sacrament of the old law. So here we see accorded; that the plaine text of scripture, and Christs owne doing proue, the paschal lamb to haue bene a prefiguration of this sacrament instituted by Christ at his last supper, vvith (as before is confessed) was ordeyned by Christ to succede in place of that paschal lamb. And this to be so, appeareth by euery circumstance of Christs action compared vvith that auncient ceremonie. That lambe vv as by God appointed to be sacrificed precisely the 14. day of the first moneth in the euening. Christ in the same day, and the same time of the day precisely instituted this sacrament. That lamb was offered in memorie of our lords passe-ouer, and delinerie of the Iewes out of their Egypcial bondage. The Eucharist is offered in memorie of Christs passe-ouer, vvhen by his passion he passed

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# THE TRVE FAITH

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out of this world to his father, & also in memorie of our deliuerance from the power and bondage of Satan, which benefite is procured vs by Christs death. That lamb was first offered as a sacrifice, & then eaten as a sacrament, as the viage-prouision for pilgremes and traualers, for which cause they who did eate it, were then attired like traualers with their loynes girded, shooes on their feete, stauces in their hands, as men being in their journey towards Iewrie their land of promise. So this (to omitte the sacrifice first due to god) is imparted to Christians as their proper viage-prouision, their *viaticum*, by which they are strengthened & comforted in this vale of miserie and peregrination, wherein they trauaile towards heauen their eternal country and promised land. That lamb could not be lawfully eaten but in Hierusalem only, the place which god had appointed peculiarly for his name to dwell in: nor this but in the Catholike church, with out vvhich *who so euer eatech it, he is prophane*, he is in the high way of damnation, as saith S. Hierom. & S. Augustin. That was appropriated to those only that were Hebrewes; circumcised and cleane: so this to only Christians, baptised, of pure life and conscience, for vvhich cause S. Paule willetch euery one to proue and trie him selte before he presume to this table. Finally as Moses commaunded the Israelites to keep the memorie thereof for ever: so Christ vvilled his Christians to do this *in memorie of his passiō & death* for euery vntil his second aduent. VVhere as this then so exact a prefiguration of the Christian Eucharist, and which was ended and fulfilled in our Eucharist: before it was eaten, was by Gods ordinance commaunded to be offered to him in sacrifice: how can it be denyed, but that the Eucharist was also sacrificed before it was eaten? How was the figure fulfilled, if the principal part and ceremonie most touching the honour of God, were omitted? And how is it credible that our Sauour, who so diligently obserued euery lesser resemblance, should neglect & omitte that which was most notable & important? VVherefore as the Protestāts

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Lur. 22. 19.  
Ioan. 13. 1.  
Exod. 12. 4.  
6. 8. 11.

Deuteron. 10  
v. 5. 6.  
Hieron. tom.  
2. epist. ad  
Damasū Pa-  
pam.  
Aug. sermo.  
181. de tē-  
pore. cap. 12.  
Num. 9. 5.  
Exod. 12. 43  
48.  
1 Cor. 11. 28

Exod. 12. 42.  
1 Cor. 11. 25  
26.

Exod. 12. 6.

Christ sacrific-  
ed at his last  
supper.

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them selues confesse one part, videlicet the sacrament of Christs body to haue bene toresigned in the paschal lamb, and that to haue bene fulfilled in our sacrament & this our sacrament to haue succeeded in place thereof: so we must draw them one foote farther, and adde vpon like ground & varrant, that that sacrifice of the lamb toresigned also our Eucharistical sacrifice: that it was fulfilled & accomplished in this, and that this Christian sacrifice hath succeeded in place of that Iudaical. VVhich conclusion the same comparison of the scriptures inferreth, the office of Christs priesthood and fulfilling of the law enforceth, the Apostle acknowledged, and the church of Christ from the beginning hath euermore beleued, as we learne by Tertullian lib 4. contra Marcionem, S. Cyprian de Cana Domini, S. Ambrose in Luc. 2. S. Nazianzen oratio. 2. de pascha. S. Hierom in Matth 26. S. Chrysostom. homil. de prodicione Iudæ, & homil. 23. in Matth. S. August. contra literas Petiliani lib. 2. cap. 37. S. Leo Serm. 7. de passione Domini. Hesich. lib. 2. in 1 euit. cap. 8. & lib. 6. ca. 23. S. Beda in Luc. 22. The summe of al whose vvords is briefly thus vttered by S. Chrysostom in the place before noted: *At one table both Paschall lambs were celebrated or offered, first the figure, then the truth.* And S. Leo: *The old obseruation is taken away by the new sacrament: one sacrifice passeth into an other, one blud excludeth & endeth the other, & the legal ceremonie while it is changed, is fulfilled.* Hesichius more shortly: *Christ at his last supper hauing first eaten the figuratiue lambe with his Apostles, afterwards offered his owne sacrifice.* And albeit (as saith S. Gaudentius) in that shadow of the legal pasch, many lambs were offered, not one onely, but in euery seueral howse one, yet now thorow al churches *idem in mysterio panis & vini reficit immolatus, viuificat creditus, consecrat sanctificat consecratus. Hæc agni caro, hic sanguis est.* One & the selfe same lambe in the mystrie of bread & wine being sacrificed doth refresh vs al, being beleued reuiueth vs al, & being consecrated sanctifieth al the consecraters. *This is the flesh of the lambe Christ, this is his blud.* Thus these two parcels being

2. Cor. 5. 5.  
Tertullian.  
Cyprian.  
Ambros.  
Nazianz.  
Hieronym.  
Chrysost.  
August.  
Leo.  
Hesichius.  
Beda.

Marc. 14. 12

Hosia in he-  
siam transi.

Gaud. tract.  
2. in Exod.

# OF THE SACRAMENT.

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being true, & manifest, and for such graunted by our aduersaries, the one, that Christ in his last supper made the new testament: the other, that then he fulfilled the auncient ceremonie of the paschal lambe, and altered that in to this our sacrament: these two being examined & conferred according to the sense of euident scripture, and consent of the primitiue church, manifestly establish a true sacrifice and real presence of Christs body & blud, in this sacrament of the new law & testament.

¶ And yet the figure of Melchisedech is more plaine, cleare and irrefutable, then ether of these. Nether vvas there euer any learned christian man, bishop, Father, Doctor, or how so euer he be called, that vvrote since the beginning of the church, but he graunted, & as occasion of mentioning the same vvas offered, committed also to vvriting, that the sacrifice of Melchisedech foreshewd Christs sacrifice in his last supper; and that there, Christ exactly and most properly offered sacrifice according to the order and rite of Melchisedech, as vvas foreprophecied of him. This I say is the vniforme and vniuersal consent of al auncient fathers, that euer vvrote commentaries vpon scripture since the Apostles tyme: and some few sacramentarie-protestants there are, and more Lutherās, which vvwares and indirectly to an other purpose confesse so much. Of vvhich number, Andreas Fricius sometime secretarie to the king of Pole, and (for a noble man) as learned as any that hath vvritten for the sacramentarie gospel: Christ (saith he) as a *feasimaker* distributed to his guests bread & wine, he fulfilled the office of Melchisedech the priest of the most high god, him selfe a most true priest. For as he offered to Abraham bread & wine, so Christ gaue bread and wine to his Apostles. And in an other place, somewhat more to the purpose: Christ after the example of Melchisedech offering bread & wine, gaue both to his disciples. Therefore priests that sacrifice after the example of Melchisedech & Christ, should geue to Christs disciples both bread & wine. In which application, this man much abuseth him self in that

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*Melchisedech  
sacrifice.*

*G. 7. l. 14.  
T. 1. l. 109.*

*Vide Urbanū  
Regium ref.  
pon. ad 2. lib.  
Ery de Mis.  
sa cap. 13.  
Fricius Mo.  
dou. de ec.  
cl. sua lib. 4.  
ca. 19.*

*Ibid. lib. 2. de  
Eccl. sua tract.  
11 dialog. 1.  
pa. 513.*

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*Christ in his  
last supper offer  
ed after Mel  
chisedech order*

*Cyprian libr.  
2. epist. 3.*

*Melchisedech  
sacrifice in the  
new Testa  
ment.*

*Bibliander de  
summa trin.  
lib. 3. pa. 89.*

that he maketh Melchisedech a priest in offering bread & wine to Abraham his inferior (whereas sacrifice is an office or dutie appointed to testifie the obedience of an inferior to the superior, & properly of man to god) which was no part of a priestly sacrifice, but onely of a regal or princely liberalitie & benevolence, as the Protestants commonly, & therein truly, declare the matter. And much more theologically S. Cyprian expresth this figure, whē he writeth that Christ in his last supper as the priest of the hiest god, offered sacrifice (not to Abraham) but to god his father; & offered the same that Melchisedech did, id est panem & vinum, sum scilicet corpus & sanguinem; that is to say, bread & wine, I meane his owne body & blud. And thus he being the fulnes & plenitude of all, accomplished & performed the veritie of that figuratiue sacrifice, which was foreshewed in the bread and wine offered by Melchisedech. VVhich sacrifice in the same epistle S. Cyprian also deduceth to priests of the new testament: that for so much as Christ being the priest of God his father, first of al so offered sacrifice to god, & commaunded the same to be done in commemoration of him: therefore priests ought in that same maner to offer true & perisite sacrifice to god almightie in the Catholike church, as they see Christ to haue done before them. This is the right application of that sacrifice offered to god by Melchisedech, & that this should so be practised in the new testament, Theodorus Bibliander a famous man among the Sacramentaries testifieth to haue bene the general beleefe of al the auncient Hebrewes. His words are: Est apud Hebraeos veteres dogma receptissimum &c. It is among the auncient Hebrewes a doctrine most generally receyued, that at the comming of the Messias, al legal sacrifices shal haue an end, & there shal be frequēted only the Eucharistical sacrifice of praise & cōfession: & that shal be done in bread & wine as Melchisedech king of Salem & priest of the hiest god in the time of Abraham brought forth bread & wine in sacrifice. VVhereof the Christian learned reader desirous of the truth, may see a verie good treatise out of sundrie the old & most famous Rabbins before Christ, gathered

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# OF THE SACRAMENT.

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red together by *Petrus Galatinus* in his tenth booke *De ar-*  
*canis Catholice veritatis*: where he verie wel declareth the  
three special points here mentioned by S. Cyprian and  
Bibliander, 1. that in place of al the auncient legal sacri-  
fices should succede in the new testamēt an eucharisti-  
cal sacrifice in bread & wine: 2. that that bread & wine  
should be the true flesh & blud of the Messias & 3. that  
in such sacrifice should consist the priestthod according  
to the order of Melchisedech. Al which might easelie &  
plainly inough be deduced out of the scriptures (for if  
Melchisedech so offered in prefiguration of Christ, Christ  
must needes likewise so offer to fulfil that figure: which  
being neuer by Christ accōplished but at his last supper,  
most sure & certain it is that there he offered after the  
order of Melchisedech) were it not that the Protestants,  
especially the Sacramentaries, herein, cheifly in the first  
original & ground of all the rest, that is in the sacrifice  
of Melchisedech mētioned in Genesis, shew them selues  
incredible wranglers & Sophisters in cauilling vpon  
the Hebrew letter, without al reason & ground, herenikes  
beyond measure in trusting to them selues alone, & con-  
demning al others, who since the time of Melchisedech  
both Hebrewes & Christians haue acknowledged in  
this place a sacrifice. Amongst which heretikes the chief  
both Caluin & Zuingli<sup>r</sup> very sauncely & impudētly shame  
not to say, that in this matter al the auncient fathers &  
writers wrote & spake without iudgement, more vainly then  
vanitie it self, & not content with Christs institution, & the  
wisdom of god, inuented the oblatiō of their owne heads. They  
al erred in so believing & writing & deuised to them selues  
a sacrifice, whereof Moses & the holy Gost neuer thought. They  
followed there owne inuentions, & saw lesse in the scriptures  
then the rude ignorant people. And Iulycius: that they in  
so expounding the scriptures, violently & naughtely hun-  
ted after allegories, as was always their fashion. Although  
our English doctor, doctor Iewel whose Theologie can  
sifted vpon words & phrases, haue a farther shift pecu-  
lier to him selfe beyond al other, vtz. that the Hebrew word

*Galat. de ar-*  
*canis Cath. ve-*  
*rita. lib. 10.*

Cap. 4.

Cap. 6.

Cap. 5.

Genes. 14.  
18.

וְהָיָה  
Concept of the  
auncient fa-  
thers.

Caluin de ve-  
ra ecclēsia ve-  
formanda ra-  
tione.

ipsi vanitate  
vanius.

Idem ad He-  
bra. ca. 7. v.

9.

Zuingl. to. 1.  
Epichir. de ca-

none Mis-  
sol. 181.

Illyr glōa in  
Hebra. .7.

v. 1.

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*Ieruv. Defence  
of the A. 6.  
logic part. po-  
ca. 11. pa.  
650.*

**כח**

*Tsal. 98. 6.  
Genes. 14.  
12.  
Tsal. 109. 4.  
Helra. 7. 1.*

*Luther.  
Urbanus Reg.  
M. lanchtrhon  
Pomeranus.  
Bucerus.  
Brentius.  
Kornit us.  
Ibyricus.*

*Caluin in 1.  
Cor. ca. 11.  
v. 24.*

*Christi body  
geuen as in  
sacrificia.*

used by Moyses is doubtful, & signifieth as wel a prince as a priest, & therefore nether priethood nor sacrifice could necessarily be inferred thereof. VVhich is a right way to checke & reprove both the prophet Dauid, & Apostle Paule, who long sithence determined the Hebrew word to one certain signification, which I suppose they knew somewhat better then M. Iewel did. The declaration of which matter to make it plaine to common capacities, because it would require some longer time, then I thinke needeful to spend, for that it is somewhat obscure & subtile & dependeth vpon grāmatical cauls of the Hebrew tōge I wil here omit, especially for that otherwise sufficient seemeth to haue bene said of the words of Christs supper; which are also so very manifest & euident of them selues, that the more learned gospellers from the first original of this new gospel, haue stood in defence of the real presence, & do at this present, against the tropical construction of the Caluinists. VVherefore ceasing to speake any more hereof, I wil procede on as I intended, to shew the continuance of this beleefe, if yet first I shal note in a word or two, that Christs speech vttered in the institution of this sacrament, cary such weight to induce & establish a sacrifice, that so much in part is confessed, & graunted by Ihon Caluin him selfe, who in his cōmentarie vpon the words of the Apostle S. Paule, *Corpus quod pro vobis frangitur*, The body, which is broken for you, writeth thus: *This is not lightly to be passed ouer. For Christ geueth vs not his body sleightly, or without any condition adioyned, but he geueth it as sacrificed for vs.* VVherefore the first part of this sentence declareth that the body of Christ is deliuered or exhibited to vs; the second part expresseth what fruit cometh to vs thereby, to wit, that thereby we are made partakers of the redemption wrought by Christ, & the benefit of his sacrifice is applied to vs. VVhich words how soeuer he vnderstand them, signifie wel & truly, that Christ in that his last supper, deliuered his blessed body to his disciples, & in them to al Christians, not as borne of the virgin, nor as conuersant in this world, nor as risen from death

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# OF THE SACRAMENT.

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death, & ascending to heauen, or sitting there on gods right hand; but as offered to god, & sacrificed for vs, & to the end, that by that cōmemoratiue sacrifice, the fruite of Christs redemption procured vniuersally to al mankind by his death on the crosse, might be really & effectually applied to al faithfull Christians, members of Christs catholike church who haue cōmunication in that sacrifice.

¶ And thus with this opinion, was this sacrament practised by the Apostles in the first Apostolical church immediately after Christ, as we learne by S. Luke, & the Apostle S. Paule: by S. Luke, when he noreth in the Actes of the Apostles, that the holy Ghost chose out certaine of the.n, as they were doing publike service & ministerie to our lord, *ministrantib<sup>9</sup> illis domino*. VWhere the word vsed by the Evangelist signifieth a publike ministerie & service of the church, such as properly the sacrifice is. And therefore Erasmus translateth it according to the proper signification of the Greeke word, *sacrificantibus illis domino: while they were doing sacrifice to our lord*. VWhich Beza also could be content to admit, were it not, it draweth to nigh to the church sacrifice. But howsoeuer in that respect he refuseth it; sure it is, al the old fathers & Apostolike men, from thence & in that sense, called the christian sacrifice or masse, the Liturgie, as the Liturgie or masse of S. James, the Liturgie or masse of S. Basil, the Liturgie or masse of S. Chrysost. as also Erasmus doth interpret it: & in this sense of a publike sacrifice doth S. Luke elsewhere vse the word: & S. Paule by this word properly expresseth our Sauours priesthod and his most publike & general sacrifice. VWhich Apostle also mentioneth this the Church sacrifice, when as writing to the christians of Corinth, he doth exhorteth them from cōmunicating with the Gentiles in their idolatrous sacrifices by an argument taken from the nature of al sacrifices, & the excellencie of this Christian sacrifice. For the nature of al sacrifices is to ioyne the cōmunicants with him vnto whom the sacrifice is

B offered

*Sacrifice vsed by the Apostles.*

*Act. 13. 2.*

*Erasmus.*

*Λειτουργία*

*Υποψύχου*

*Beza in eundem locum*

*Λειτουργία*  
*Masse.*

*Lue. 1. v. 29.*

*Hebra. ca. 8.*

*2. 6.*

*1. Corinth. 10*

*14.*

*S. Paul pra-  
ueth the sa-  
crifice.*

# 18 THE TRVE FAITH

offered, whether it be god or the deuill. As among the  
*Uti. v. 18.* » Iewes (saith the Apostle) they which did eate of the thing  
 » sacrificed, were thereby made partakers of the sacrifice,  
 » & by such sacrifice did concur to the honor of the  
*v. 20.* » true god: in like sort, they which take part of things of-  
 » fered to Idols, thereby are made partakers of the Idola-  
 » trous sacrifice, & so together with idolaters honor the  
 » deuill. Then how straunge a thing is it, that yow who  
 » partake of the table & sacrifice of Christ, who there cō-  
 » municate & receiue his pretious body and blud (for the  
*v. 16.* » chalice there blessed, is the cōmunication of his blud,  
 » the bread there broken is the participation of his body)  
*v. 21.* » should also be partakers of the table & sacrifice of deuils.  
 In which argument, albeit the Apostle being brief, and  
 writing to Christians, whom he accounteth skilful &  
*v. 15.* well instructed in this thing, by mentioning lile, signi-  
 fieth more, & setting downe one part, willerh them to  
*Caluin. in 1.* vnderstand the whole, as Calvin also truly noteth, and  
*Cor. ca. 10.* therefore vseth not in everie part of his comparision the  
*v. 17.* terme of altar and sacrifice: yet as otherwhere he ac-  
 knowledgeth the Christians, to haue a true altar to sacri-  
*Hebra. 13. 1* fice on, and consequently a sacrifice, from which the  
 Iewes were debarred: so here the very drift of his rea-  
 son, & exact correspondence of ech part to other, require  
 that as the Iewes had an altar & a sacrifice, so had the  
 Gentils, so had the Christians. As the Iewes offered to  
 their god, so did the Gentils to their (false) god, so did  
 the Christians. As the Iewes by that seruice were parta-  
 kers of the worship of the true god, so were the Gen-  
 tils by the like seruice concluded & conuincd to wor-  
 ship a false god, that is the deuill, & therefore could not  
 haue any part or cōmunion in the worship of the true  
 god, which was performed by the dreadful sacrifice of  
 Christs body & blud among Christians. VVhich triple  
 sacrifice, that of the Gentils to the deuill, & these two of  
 the Iewes & Christians to the true god, S. Chrysostom  
 very well obserueth, writing vpon the same place. His  
 words are: *In the old testament Pagans & idolaters offered*  
*the*

*Sacrifice vsed  
among the  
first Chri-  
stians.*

*Chrysost. in 1  
Cor. ca. 10.  
Hornil. 24.*

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# OF THE SACRAMENT.

19

the blud of beasts to their idols. This blud god tooke to him selfe, that so he might turne away his people from committing idolatrie: which was a great signe of infinite loue. But here in the new testament he provided a sacrifice far more wonderful & excellent, both in that he changed the sacrifice, & withal in place of beasts killed in sacrifice, he commaunded him selfe to be offered. And this to be the true sence of the place, Vib. Regius ioynt-Apostle with M. Luther in preaching this new gospel (& whom the Protestants of Germanie acknowledge & cal a persite & absolute Diuine, of infinite learning, the Evangelist & cheef Superintendent of the churches of Christ in the Duchie of Luneburge, as Luther was in the Duchie of Saxonie) plainly graunteth. Many there are (saith he) which thinke a sacrifice to be proued by the Apostle 1. Cor. 10. where he deborteth from the societie of such as sacrifice to idols, by arguments taken from the faith of the sacrifice vsed by the Iewes & Gentils. For he seemeth to compare sacrifice to sacrifice, as Chrysostome teacheth; & his comparison so to stand, that by it is gathered Christians in the Lords supper to haue a certaine peculiar sacrifice, whereby they are made partakers of our lord, as the idolaters by their abominable sacrifice are made partakers of deuils. VVhich if it be so, me seemeth it may be answered, that in the supper of Christians are the body & blud of Christ, which are a holy sacrifice, but comemorative: *sacrosanctum sunt sacrificium sed memoriale*. By which later word, albeit he thinketh to haue answered the Catholiks, & excluded the truth of the sacrifice, yet is he much deceiued therein. For so far are Catholiks from denying the sacrifice to be comemorative, that of al other sacrifices, which euer were, or can be imagined, we graunt this to be moste comemorative, as which most neerely, liuely, & truly expresseth the verie condition, efficacie & nature of that sacrifice, offered on the crosse, with which being one in substance it differeth only in maner of offering & generalitie of redemption. And as Christs transfiguration on the holy mount before his passion, vvas the best & most persite figure, exemplar & representation of that eternal glorie,

which

*Scip sum offa  
rendum pra  
cepit.*

*Prasatio op  
ru Urb. R. g.  
de propietia  
vestri T. sta  
meti so. 1 64  
& opertum  
parte 3. f. 78*

*Vrb. Regius  
1. parte op  
rum, de missa  
negotio. & c.  
fol. 63.*

*The masse a  
true sacrifice,  
yet comemor  
rative.*

*Mat. 1 6. 38  
Mat. 17. 2.  
1. Pet. 1. 170*

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which the same person of Christ vvas to enioye in heauen after his resurrection & ascension: in like manner we are to iudge of this mystical & cōmemorative sacrifice in respect of his sacrifice on the crosse; yet not excluding the veritie of Christs presence in one place more then the other. Nether is there any reason, vwhy Urbanus Regius a Lutheran should imagine the sacrifice to be disproued for that it is a memorial, or done in cōmemoration of Christ, more then the real presence is disproued & reiected, because that also in the Lutheran religion must needs be done in cōmemoration: Christs vvords being most plaine, *do this in cōmemoration of me.* VVhich vvords doubtles haue no more strength to ouerthrow & remoue a sacrifice of Christs body as al Catholikes vrge, then a true presence of the same body, vvhich al Lutherās graunt. So that out of these vvords of the Apostle is confirmed the mystical sacrifice, & that it vvas vsually frequented in the first Apostolical church, vvhich received directly from Christ and his Apostles the order & administration thereof.

## 6

¶ This sincere & sound beleefe concerning both sacrifice & sacrament, continued in the catholike church for the first thousand yeres, almost vvithout contradiction of any man or sect vvorth the naming. Only as our Saviour him self in the very beginning vvhen he first promised that *the bread which he would geue, should be the same flesh, which he was to geue for the life of the world,* signified obscurely that *Iudas the traytour* & certaine other *for want of faith* vvere scandalized at his vvords, & repined at them: so a fevv yeres after, it may be gathered that some there vvere of Iudas folowers, vvho likewise denied the truth of this heavenly mystery, vvhereof S. Ignatius scholer to the apostles vvriteth thus. as his vvords are recorded by Theodoretus: Some sectaries there are *who like not, nor approue the oblations & sacrifices* used in the church. The reason is *for that they acknowledge not the Eucharist to be the flesh of our Saviour Christ Iesu, the selfe same flesh that suffred for our sinnes.* *which*

*Rom. 3. 19.*

*1 Cor. 6. 5 1.*

*Ibi v. 84.*

*Real presence*

*Theod. 1202.  
3. imp. 11.*

*Quid non con-  
fitetur Eu-  
charistia  
sacramentum salu-*

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## OF THE SACRAMENT

21

which the father of his merciful goodnes raised from death. But vvhhat these men vvere, & vvhhat svvay they bare, & vvhhat scholers they had, appeareth not by any ecclesiastical record, & therefore belike vvere sone put to silence in that happie time of our primitiue & first faith, vvhhen the Apostles them selues, and many by them instructed had the gouernement of the church. VVherefore the beleefe first taught by Christ and his Apostles proceded on from hand to hand, from age to age, vvithout any notable resistance. VVhereof (being a thing at large treated & proued in sundry bookes both latin and english set forth of late) I vvill bring only thre or fover testimonies, but the same most auncient. S. Ireneus bishop of Lyons in Fraunce & martyr, S. Cyprian bishop of Carthage in Africa, a martyr likewise, and the first general Councels of Nice & Ephesus in Asia. S. Ireneus writeth thus: *Christ taking bread gaue thanks & said, This is my body, and that which was in the chalice, he confessed to be his blood, and so taught the new sacrifice of the new testament, which the church receiuing from the Apostles, doth offer to god through the whole world. Of which sacrifice the prophete Malachie foreprophecied thus: I haue no liking in yow, saith our lord almightie, nether wil I take sacrifice of your hand (o ye Iewes) because from the rising of the Sunne to the going doune of the same, my name is glorified among the Gentils, & incense is offered to my name in euerie place and a pure sacrifice. The same argument and deduction I haue noted before out of S. Cyprian: First, that Christ our lord and god. him selfe was high priest of god the father, and he first of al offered him selfe a sacrifice to his father (in his last supper) and commanded the same to be done in commemoration of him. Next, that such priests occupie the place of Christ truly, who do that which Christ did: and then in the church offer they to god the father true & full sacrifice, if they so offer as they see Christ him selfe to haue offered. About some 100. yeres after S. Cyprian, vvas gathered the first general Council of Nice, and about a hundreth yeres after that of Nice, vvas the first general Council of*

*toris nostris,  
que pro peccatis  
nostris passus  
est, et c.*

*Ireneus lib. 4.  
cap. 32.*

*True sacrifice  
of the new tes-  
tament.*

*Malachie. 1.*

*Before pag. 14*

*Cyprian lib. 3.  
Epistola 3.*

B 3 Ephesus,

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*Concil. Nica.*

*1.*

*Real presence  
& real sacrifici-  
ce.*

*Concil. Ephes.*

*declaratio A-  
nathem. 11.*

*ps. 667. &*

*in epist. Conc.*

*pa. 605.*

*quod propom-  
nitur,*

*Ioan. 6.*

*Epi. v. 37.*

*Leo epist. 23*

*ad clerum &*

*populū Con-*

*stantinop.*

*August. lib.*

*3. de ciuitat.*

*ma. 10.*

Ephesus, in vvhich the bishops there assembled thus vtter their faith, that is, the faith of the vniuersal catholike church in this matter. The vvords of that most auncient & Apostolical Council of Nice are: *On the diuine table let vs not basely regard the bread and cup set there, but lifting vp our mynde: let vs by faith vnderstand, that on that holy table is placed the lamb of god which take:h away the sinnes of the world, who there is without effusion of blud sacrificed by the priests; and that we truly receiue his precious body and blud, beleeuing these to be the pledges of our resurrection.* The vvords of the other general Council of Ephesus are to the same effect, thus: *Vve confessing the death of Christ according to his flesh, his resurrection and ascension into heauen, confesse wiithal and celebrate in the church the holy lifegewing and vnbluddy sacrifice, beleeuing that which is set before vs, not to be the body of a common man like to vs, as nether is that precious blud; but rather we receiue that as the proper body & blud of the word which geneth life. For common flesh can not geue life, as him selfe witnesseth, saying: flesh profiteth nothing, it is the spirite that geneth life. For because it is made the proper flesh of the word, for this reason it is lifegewing, according to that our Sauour him selfe saith; As my liuing father hath sent me, & I liue by the father: & he that eate:h me, he shal liue by me.* This faith I say of Sacrament & sacrifice in al sinceritie & simplicitie thus passed on, so vniuersally knowven & belecued, that as vvriteth S. Leo in Italic, & S. Augustin in Africa, very children vv ere taught to acknowvledge the true flesh and blud of Christ to be offered in the sacrifice of the masse.

Tovvards 800. yeres after Ch i t one Bertram & a litle before him, one Scot. is vvrote darkly of the truth of this sacrament. Of the vvritings of the one of these, nothing I thinke remayneth; of the other a litle doth, but the same vttered so doubtfully, that as the Zuinglians vse his authoritie against the Catholikes, so the Lutherans vse him to the contrarie: yea they in maner reprove him, as fauoring to much the faith of the Catholikes. For of him

Illyricus

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# OF THE SACRAMENT.

23

Illyricus vvith his bretherne say, that he hath in that his litle booke, *semina transubstantiationis*, the seedes & original ground of transubstantiation. But vvhat soeuer his priuate opinion vvere, his publike speaches and vvriting sounded so il in the eares of the Catholiks of that age, that Paschasius an Abbat in France made a verie learned booke in refutation of him. And al vvriters vvho about that age vvrote of this mysterie, vsed more expressly to denie the sacrament to be a signe, trope, figure, image, symbole &c. in such sort as vvhereby the veritie of the real presence might be excluded: as appeareth in the fiftieth general Councel, in Alcuinus scholemaister to Charles the great, in Rabanus archbishop of Ments lib. de diuinis officijs. Theophilaet. in Matth. 26. Marc. 14. Ioan. 6. Amalarius Arch-bishop of treurs lib. de myste. rijs missæ, cap. 24. 25. Haymo bishop of Halberstat in 1. ad Coriuth. ca. 10. Reinig<sup>9</sup> bishop of Antissiodorum in Canonem missæ, Fulbertus bishop of Chartres in epistola ad Adelman. episcopum in lib. Paschasij. Stephanus<sup>9</sup> bishop in high Butgundie, Tom. 4. bibliothecæ Sanctorum patrum: and briefly al other that vvrote betwene the time of Bertram & Berengarius.

¶ For after Bertram, the next that appeared in fauour of this heresie, vvvas Berengarius, vvho put forth him self a litle after the yere of our lord 1000. vvhen (as S. Ihon vvriteth in his Apocalyps) *the deuil was let loose* to trouble the church. This man (as vvitnesseth our martyr-maker M. Fox, like to those first heretiks in the Apostles tymes *toke away the veritie of the body & blud* (of Chriit) *from the sacrament*. For vvwhich cause he cōmendeth him as a singular instrument. *whom the holy ghost raised vp in the church to ouerthrow great errors*. VVhat instrument he vvvas & vvhom he serued, shal best appeare by his ovvne behauiour & confession. In the meane season, this old heresie he published vvith greater industrie & shevv of learning, then his predecessors; & countenanced it with more credit & assistance of many vnstable sowles and sinful persons, (as is noted by the godly and learned wri-

Centur. 8. ca. 4. col. 312.

Paschas. lib. de corpore & sanguine Domini in Eucharistia.

Council. Nicen. 2. Actio. 6. tom. 3.

Alcuinus. Rabanus Theophilaet. &c.

7

Apoc. 2. 2. 3.

Fox Act. & monuments anno 1371. pa. 85.

Berengar. an arch-heretike against the sacrament.

Guttmid. lib. 1. de sacramēto in initio.

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## 24 BERENGARIVS HERESIE

ters of that tyme) vvhich only kind of men ioynd them selues to him, and that because his doctrine seemed to yeld them some quietnes & securitie in their sinne, from vvhich they vvere much withdravven by a reuerend feare and dread vvhich they had of Christs presence in the sacrament, to the receauing vvhicof they vvere by order of the church at certaine times induced. But as the heresie of this man spread farther, then any of that kind in any age before; so the church vsed more diligence in repressing the same, by sundry publike disputations had vvith the same Berengarius, by a number of most excellent vvriters against him, among vvhom Lanfrancus archbishop of Canterbury in England, Guilmundus bishop of Auerſa in the kingdom of Naples, Algerus a monke in Fraunce in that verie time excelled: & the supreme pastors of the church assembled sundry great synodes & meetings of byshops and other doctores to discuss that opinion & instruct those that erred after him: first at Tours in Fraunce, next at Vercellis in Italie, then againe at Tours, vvhere Berengari<sup>9</sup> him selfe being manifestly conuicted, ro<sup>l</sup>.: a solemne oth neuer to maintaine his former heresie. Vvhich oth vvhen as yet he performed not, but *returned to his former filth*. an other Council vvas gathered in Rome of 113. bishops, in vvvhich he againe vvas confuted, and yelded, so that vvith his ovvne hands he burnt the bookes vvvhich he had made in defence of his heresie. But not persisting in his faith and oth geuen, after certaine yeres he vvas againe persvaded to come to Rome there to defend his opinion by such learning as he could, in a great synod of bishops gathered for that purpose: vvhere being convinced by al maner prooffe, vvvhich he desired; by scriptures, by fathers, by Councils, by vniuersal and vncontrolled tradition, and vniforme consent of al Christians and christian churches that euer vvere since Christ, he being then an old man, & hauing some more feeling & feare of death, of hel, of his ovvne damnation then before, acknowledged his impietie, requested pardon of the

Vvriters &  
Councils against Beren-  
gariu.

Petr. 2. 3

Berengarius  
renunciation.

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## AGAINST THE SACRAMENT. 25

the supreme Pastor and other bishops there present, and (as it may be credibly thought) without al fiction or hypocrisie abiured his heresie in these vvords: *Ego Berengarius corde credo & ore confiteor &c. I Berengarius beleue in hart. & confesse with mouth, that the bread and wine is conuerted into the true, propre, and life-geuing flesh and blud of Christ our lord: & that after consecration there is the true body borne of the virgin, which suffred on the crosse, and sitteth at the right hand of the father, & the true blud which issued out from his side, & that it is present, not only in signe or vertue, but also in proprietie of nature and veritie of substance. As here in this writing is conteyned. & as I reade it, and as yow vnderstand it, so I beleue, & wil neuer teach contrarie. And afterwards being at the point of death, vvhich befel on the day of the Epiphanie (vvhich is as much to say as the Apparition) of our Sauour, remembering by his heretical preaching what numbers of poore ignorant soules he had seduced, vvith great sorow and repentance he vttered these vvords: *This day which is the day of Christ Iesus his Apparition, shal he also appeare vnto me for my glorie (as I hope) because of my repentance, or for my eternal punishment (as I feare) because of so many as I haue deceaued. I verelie beleue, that after the consecration, those mysteries are the true body and blud of our Sauour. And I am induced so to beleue both by the authoritie of the primitiue church, & by many miracles shewed of late. And to vvith great signes of sorowfulness and repentance died a true Catholike man, as is recorded by good autentical vvriters.**

From Berengarius tyme vntil this present, albeit there haue not bene any such great numbers, as vv ere in Berengarius tyme, yet scarce any one age hath missed some notorious heretike, vvho among other heynous heresies, hath vpholden also the heresie of Berengarius. As on the other side, there hath not vvanted great Clerks and Saints of excellent holynes & learning, vvho haue mayntained the Catholike and Apostolike faith deliuered to them from their fathers. Such vv ere in the age of Berengarius, besides those before named, Adelmanus

B 5 bishop

*Theuet vñ  
des hom. il-  
lustres lib. 3.  
fol. 128. in  
vita Bereng.  
Guilic. Mal-  
meib. lib. 3. de  
gestis Anglo-  
rum.*

*Berengarius  
repentance.*

*Vide Papiri-  
um Massonũ  
in Annalib.  
Fræcorum lib.  
3. in Philip.  
rege: & Ger-  
son. contra Ro-  
mant.*

*For Act. 3.  
mon. Anno  
1215. p. 70*

*Consent of the  
Greek & Latin  
Church touch-  
ing the Sa-  
crifice.  
Counc. Floren-  
tin.*

*Censure Ori-  
entalis Ecclē-  
siae. 10.*

*Councilū Tri-  
dent. Sess. 13.  
cap. 1.*

8

*Berengar. con-  
demned by the  
protestants.*

*Top. Masson.  
in Annolib.  
Francor. lib. 3.  
in Liugone &  
Roberto.*

bishop of Brixen, Hugo bishop of Langres, Iuo bi-  
shop of Chartres, Hildebertus first bishop of Mantes, af-  
ter archbishop of Tours, S. Bruno, and sundry others.  
After solovved S. Bernard, Petrus Cluniacensis, Petrus  
Lombardus, Hugo & Richardus de S. Victore, Euthy-  
mius, S. Thomas, S. Bonaventure, the general Coun-  
cel of Laterane vnder Innocentius, in vvhich vvere  
present as vvitnesseth M. Fox, 61. Archbishops & Pri-  
mates, 400. Bishops, 800. other men of great learning:  
an other general Council holden at Vienna, item a third  
general Council holden at Florence: (besides that of  
Constance) vvherein the Greeke church and Latin pro-  
fessed their consent and vniforme faith touching the  
veritie of this diuine sacrifice and sacrament; as likewise  
many Greeke Bishops vvrote sundry treatises in iustifi-  
cation thereof: Samonas Bishop of Gaza, Nicolaus of  
Methone, Marcus of Ephesus, Nicolaus Cabasilas, Bes-  
sation the Cardina': as likewise of late they haue testified  
the same in their ansvvere to the Protestants of Germanie,  
vvho sued to enter in to some communion vvith them  
against the Romaine church. But the Greekes vvitely  
refused them as condemned heretikes both for other  
their sundrie heresies, & namely for this of the sacra-  
ment vvhereof I speake, vvherein the Greeks very  
constantly hold the same faith, vvich al Christians  
heretofore haue, and euer ought, & vvich is deliue-  
red in the late general Council of Trent.

¶ Thus much is to be noted in this discourse, that  
from Berengarius vnto Luther, no one man hath bene  
a patrone of this opinion, but he hath bene also de-  
fied vvith some very fovle & grosse heresies beside,  
such as the Protestants them selues hold for heresies,  
& count the defenders of them heretikes. As for exam-  
ple, to begin vvith Berengari<sup>9</sup> him selfe, vvhen he mayn-  
tained this sacramentarie heresie, he & his partakers de-  
nyed vvithal the grace of baptisme, denied that men comitting  
mortal sinne cou'd euer obayne pardon therefore. Besides this, he  
was an enemy to marriage, and abstayned from meates which

god

## AGAINST THE SACRAMENT. 27

god had created, and from fat, as things vncleane. VVhereby it appeareth, that he vvas not only a Sacramentarie, but also an Anabaptist, a Iew, and (vvhich in the Protestant gospel perhaps is greatest of al) an enemy to marriage and good fare. For vvhich cause Oecolampadius though in the matter of the sacrament a right Berengarian, yet iudgeth him to be an heretike & vvorthely condemned: *Berengarium a Concilio Romano non iniuste condemnatum arbitror &c.* I (saith he) am of opinion, that Berengarius was iustly condemned by the Councel holden at Rome. For besides the matter of the Eucharist, he defended some things against marriage, & the baptisme of children: & in the vrite matter of the Eucharist, he seemeth ho'e'y to haue set him selfe a worke rather desirous of victorie and vaine glorie, then of opening the truth.

¶ Next ensued one Petrus Brusius, and Henricus, author of the sect called Albigenſes, vvhich so horribly for many yeres tormented Fraunce, as novv do the Caluinists; and these in many articles agreed iust vvith the Sacramentaries of this tyme. For vvhich reason Ioannes Crispinus, him selfe a sacramentarie, & one that hath gathered together in to a storie the french sacramentarie martyrs, as M. Fox hath done the English (the like vvhere of euerie sect, especially the Lutherans and Anabaptists haue done for the Martyrs of their peculiar Gospels) this Crispinus of Geneva in his Martyrologe acknowvledgeth them for bretherne of his congregation; and for martyrs, those that dyed in defence of their opinions, as also M. Fox in his Acts & monuments greatly aduanceth them. And vvhat men vvere they? In matter of the Sacrament, so far forth as now it is ministred in the church (for in an other point they differed) they vvere of Berengarius faith, beleeving that *the body of Christ was present there no otherwise then it was in any other bread.* VVithal they denyed prayer for the dead and Purgatorie, defaced Images, & brake downe crosses. And thus far they ioyned vvith French, English, & Scottissh gospellers; as likewise in much sacrilegious spoile of churches, overthrowing

Oecolamp. *in*  
lib. 3. epistol.  
Zuingly vs Oe  
colampadi. foli  
156.

Papir. Masson  
Annal. Fran-  
cor. lib. 3. in  
Philip. Aug.  
Sec. S. Ber-  
nard. epistol.  
148.  
Crispin. in  
Actu mart.  
fol. 9.

Fox Acts &  
monuments  
fol. 71.

Albigenſes  
hereticks.

## 28 BERENGARIVS HERESIE

*Antonin. 3.  
parte specul.  
hystor. lit. 19.  
ca. 7.*

*Vincentius lib.  
30.*

*Elench. A-  
phaber. heresi  
lib. 1. cap. 23.*

*Belforest in  
Annalib. lib.  
3. ca. 80.*

*Fox. Acts &  
monuments  
pa. 70.  
Almaricus an  
heretike.*

*Bernard. Lut-  
zelburg. in Ca-  
salog. heres.  
El n b. alpha  
bet. heres. lib.  
2. ca. 29.*

*Extra de sum-  
ma Trinit. ca.  
Finali.  
Non tam ha-  
retica quam  
infana.*

throwing of altars, calling in the Mores and Mahome-  
tans of Africa to assilt them against the Christians. But  
vvithal they held many articles, vvich the Protestants  
as yet cōdemne for vvicked, & heretical, as that *with Ma-  
nicheus they taught that there were two first creators & begin-  
nings of al creatures, a good and a bad, god & the deuil, and  
that god created some things, and the deuil other some. 2.  
Vvith the Sadduces they denyed the resurrectiō, beleeuing the  
soule to dye with the body, neuer to retorne againe. 3. They  
scorned at praier for the dead, beleeuing no purgatorie, nor  
yet hel. 4. They refused baptisme, as altogether superfluous  
& vnprofitable. These vvith some fevy other of like quali-  
tie vvere the faith of the Albigenies, in defence whereof  
there vvere ouethrowven & slaine in one battaile a 100.  
thousand, in an other 70. thousand: and many being  
taken and hauing free offer to abiure their opinions &  
liue, or els to be burnt to death, if they stooode stil in them,  
made voluntary chose rather to suffer death by fyre,  
then to forsake their heresie.*

At the same time rose Almaricus, vvhom M. Fox in  
his martyrologe calleth *a worthy learned man*, and of a  
simple doctor maketh a great *bishop*, as though he had  
bene some Archprotestant. This man in his opinion  
against altars, images, and especially the Sacrament,  
vvherein he acknowvledged vvith the forenamed Albi-  
genes *the body of Christ to be no otherwise, then it was in  
any other bread* or creature, may be and is iustly chal-  
enged of the Sacramentaries for a brother of theirs: but  
for some other bad heresies they must (I thinke) needs  
abhorre him as a detestable heretike: as for that he de-  
nyed 1. the resurrection of our bodies. 2. he denyed both  
heauen & hel, saing that vvho so had in him the know-  
ledge of god, he had in him heauen: & on the other  
side vvho so committed mortal sinne, he had in him  
hel. 3. he said that god spake in Ouid, as vveel as he did  
in S. Augustin. 4. besides certaine other most vile opi-  
nions against god. For al vvich, his doctrine by so-  
lemne sentence of the church is adiudged *not so much he-  
retical,*

E Mahome-  
 tians. But  
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 retical,

AGAINST THE SACRAMENT. 29  
 retical, as playn mad & frantike, & for vvhich cause belike  
 our great prelate M. Ieuvel, against M. Fox & Crispine  
 the martyr-makers, refuseth both Almaticus and the Al-  
 bigenses as no right gospellers, saying plainly: of them we  
 haue no skil, they are none of ours.

¶ Finally our countreman Ihon VViclef, albeit he by  
 the more part of Protestant vvriters be accompted for a  
 perfect Protestant, vvhom M. Fox calleth the valiant  
 Champion of the truth, & no lesse famous Diuine, of whom  
 he vvriteth, that vvhen al the vvorld vvas in most despe-  
 rate and vile estate, & the lamentable ignorance & darknes  
 of gods truth had ouershadowed the whole earth, then this man  
 stepped forth like a valiant champion, vnto whom that of Ec-  
 clesiasticus may be iustly applied; Euen as the morning star  
 in the middest of a cloud, & as the moone being ful in her  
 course, and as the bright beames of the sunne, so doth he shine  
 & glister in the temple & church of god: yet this notwithstanding,  
 that he vvas both a vile heretike, & as a most  
 pernicious flatterer & parasite, applied his vvhole lear-  
 ning & gospellizing to please the humors of certaine  
 noble men his fauourers, vvich gaped for the spoile of  
 the church; his ovvne preaching & teaching doth abun-  
 dantly conuince. For to let passe other heresies against  
 god him self recorded by Catholikes, and to make stay  
 vpon a fevv of the articles, vvich as most plausible M.  
 Fox reciteth; as I graunt that he ioyneth vvith them in  
 many, namely in that he taught vvith M. Fox, the sacra-  
 ments to haue bene instituted by Christ only for memorials  
 & that Christ is not in the Sacrament truly & really; to  
 omit these and some other agreing vvith our Caluinists,  
 vvho can deny but it is both grosse heresie, and palpable  
 flatterie, vvhen he teacheth 1. that a prelate or bishop exco-  
 municating any vvich hath appealed to the king, or to the  
 kings Councel is thereby him selfe a traitor to the king and the  
 realme. 2. That temporal lords may according to their owne  
 wil and discretion, take away the temporal goods from the  
 church men, vvhen so euer they offend. 3. That it is against the  
 scripture, ecclesiastical ministers to haue any temporal possesi-

Ieuu. defen-  
 of the Apolo-  
 gie part. 1. ca.  
 7. diuif. 3.

IO  
 Ieuu. ibid.  
 Fox Acts &  
 monumentis  
 pa. 85.

VViclef  
 heretike & a  
 parasite.

Fox vbi supra  
 fol. 90.

VViclef  
 ricles.



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ons. 4. That tenthes are pure almes, & that parishioners may for the offence of their Curates deteyne & kepe them backe, & bestow them vpon others at their owne wil and pleasure. 5. That if a bishop or priest be in deadly sinne, he doth not order, consecrate, or baptize. Yea that so long as he is in deadly sinne, he is nether bishop, nor prelate in the church of god. 6. That who soeuer geue almes to friers. are accursed. Do not these articles thevv manifestly, that his gospel (for so M. Fox vvil needs haue it) tended only to spoyle the church & clergy, to spite his aduersaries, & to gratifie the temporaltie; among vvhom by his seditious preaching he had gotten a litle estimation? Doth not Calvin, Beza, the vvhole consistorie and church of Geneva detest & condemne as prophane and Antichristian the first article of suspēding the right of excoṁmunicatiō vpon the vvil of the temporal magistrate? Do the Ministers approue the second and third, that the Lords temporal & parishioners may take avvay at their discretion their livings, rents, services & tithes, & geue to them as almes, hovv much, vvhen, & in vvhat sort they please? Do they belecue, that it is against the vvord of god, that ministrers & bishops enioy ecclesiastical livings? Or make they voyd al their baptis- mes & suppers, & orderings, if he that ministrereth the sa- craments, be in mortal sinne, in vvwhich they liue every hovvre and moment, & can not be vvithout them, be- ing of opinion, as is Luther, Calvin, and al the crue of Protestants, that vve sinne perpetually; yea the iust man sinneth in euerie good vvorke. & (as Beza saith) euerie the least cogitation of the least sinne is a mortal sinne, and deserueth hel fyer eternally: I omit other things specified by M. Fox, vvwhich in my opinion should quit exclude VViclef from being a gospeller (saue that euerie heresie seemeth sufficient to make a gospeller) some vvhereof are good & Catholike, some most vvicked & Satanical: but for a conclusion let this suffice, that VViclef no lesse then Berengarius (saue that VViclef thyed an heretike, rvvise or thrise relapsed & periured) recanted al his gospelling boueltie, at the lest thrise, as M. Fox signifieth. And therefore

pa. 97.

VViclef an  
heretike to the  
Caluinists.

Beza annot.  
in 1. Ioan. ca.  
3. v. 16.

VViclefs of sen  
sentation.

# AGAINST THE SACRAMENT. 31

therefore if these men vvil needs haue him a Protestant, because he some times, & in some things sayd as they say surely they haue no cause so extremely to brag of him, as M. Fox doth, seying he so oftentimes reuoked such sayings & condemned them: as appeareth by these vvords of his reuocation set dovvne in M. Fox: *I desyre my lord god of pardon and forgiveness. And now againe is before also, I do reuoke and make retraction, most humbly submitting my self vnder the correction of our holy mother the church &c. the yere 1377.* After vvwhich time he made yet againe another reuocation, the yere 1381. as in the same author appeareth. Albeit al this notwithstanding, M. Fox reciteth as a verie great argument of the gospel, that *VViclef's sect increased priuily, and daily grew to greater force:* truly so great, that they made traiterous conspiracies against the king him self, as is recorded in the Acts of Parliament and common stories, and in part vauntingly noted by M. Fox, vvho vvriteth that king Henry 5. decreed *most cruel punishment against such as should hereafter follow VViclef's doctrine, against whom he held a Parliament at Leicester: the vvwhich peradventure (saith the) had not bene so wel holden at London, because of the fauourers of the Lord Cobham and other VViclef's follovvvers.*

But to returne to my purpose of VViclef, and to end his storie, although most Protestant vvriters (as I haue said) reckon him for one of their chief & most reuerend Apostles, namely M. Fox, vvho placeth him in redd letters, first in his Calender, *Thon wiclef, preacher, martyr* (though he dyed in his bed scarce an honest man) yet some other Protestant vvriters there are of a more sincere & vpright iudgement, vvho for the reasons above noted, reckon him (as he deserued) in the number of ranke heretikes. Amongest vvhom Ioachim Vadianus of Zurich a right Zuinglian, vvriteth of him, that *albeit he saw somewhat in matter of the gospel, yet in nonnullis tale lapsus est, in sundry points of religion he vvvas simply overseen, & much more geuen to scoffing & prating, then became a sober Diuine.* And Pantaleon a sacramentarie like vvise, in his Chronologic

Fox *Act. & monument. pa. 91.*

pa. 99.

Ibid.

Henric. 5. an 2. cap. 7. 3. Polidor. Virg. histor. lib. 28

Fox *ubi supra* pa. 173.

January 2. VViclef an heretike to the Calvinistes.

Vadianus de Eucharistia lib. 5. pag. 162.

Pantaleon in Chronolog. pa. 110.

## 32 AGAINST THE SACRAMENT.

nologie accounteth him for an heretike, as he doth a<sup>o</sup> his scholer Ihon Hulse though canonized by M Fox for a *martir*, as likev wise he is in the Scottish Calender, of vvhom he saith further, & that by vvarrant of that gr at Apostle Martin Luther, that *quibusdam bonis multa pestifera admiscuit, amonest a few good things be mingled a number of wicked & pestiferous.* And these are the principal vvwhich since Berengarius time haue bene publishers of the Zwinglian faith touching Christ not present in the sacrament.

### II

¶ Out of al vvwhich, before I conclude this chapter, one general & infallible rule I vvill sett dovne cōmonly geuen by al Diuines to proue any sect or opinion heretical: and the rule is; that VVhensoever there ariseth any preaching or doctrine in the church, to the Christian people nevv and straunge, and vvwhich the Pastors and Bishops of the church reproue and disallow as false: such preaching & doctrine certainly is heretical. This proposition is iustified by the vniuersal tenor and drift of the vvhole testament old & nevv, in al places vvhere it entreateth of the Catholike church of the nevv Testament: for so much as of that church it vvas of old prophesied (& by Christ performed) that it should be put in possession of al truth, and by the meanes of Bishops, Prelates and Pastors, held in the same truth by vertue of the holy ghost, and continued vvithout error vntil the end of the vvorld. The knowvledge of truth in this Church shal be abundant as the waters of the sea: God shal be therein a perpetual teacher: God shal make vvith that church such an eternal couenant, that the truth once deliuered to it, shal be continued from one to an other, from seed to seed, from generation to generation for euer, so long as the vvorld endureth: god shal set vpon the vvails of this church, right, true vigilant pastors and vvatchmen. which neuer at any time day nor night shal cease from preaching the truth. Thus the prophetes foretold. For performance of vvwhich Christ promised to be vvith them for euer, al daies vntil the end of the vvorld. He promised them the holy ghost, the spirit

May 2.  
July 8.

A sure rule  
to discern an  
heretic.

Maioy.

The visible  
Church eter-  
nal.

Esa. 11. 9.

cap. 2. 3.

cap. 54. 13

cap. 59. 21.

Esa. cap. 60.

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cap. 62. 6.

Math. 28.

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## BERENGARIUS HERESIE

33

of truth, to abide with them and their successors, for ever to teach them and leade them in to al truth: vvhich spirite he sent at the time appointed in the day of Pentecost: & finally for this purpose, before his departure out of this vworld, he placed in his church, Apostles, prophetes, pastors & doctors, to rule, gouerne, mayntaine & preserue in truth that his church (so dearly purchased vvith his blud) vntil his second comming to iudgement. Thus much for the profe of this first proposition. Ioyne thereto for a second: But the doctrine of Berengarius vvas nev and strange to Christian people, and condemned generally by al Bishops and Pastors then living in vnitie of Christs church ouer the vvhole face of Christendome. The prooffe of this, is gathered out of al historiographers living about those tymes, and out of the practise of the church. For as before is noted, a number of Councils, some general, many particular vvere: ssembled against it, and condemned it, at Rome, at Vercellis, at Tours, in Italie, in France, in Germanie, and other parts of Christendome: & as the Histories record, *Berengario, illius temporis Theologi bellum omnes indixere. The Diuines of that time every one, bad warre and defiance to Berengarius, so soone as he durst publish his new opinion of the Eucharist.* Here of the conclusion folovveth plaine, and most assured, that Berengarius opinion vvas heretical: & therefore the contrary, that is, the Catholike opinion, vvhich holdeth against Berengarius, is the true doctrine of Christ and his Apostles, deliuered by the to the church, & in the church conserued and continued in al ages, in al times, in al Catholike countries and realmes vntil our age. VVherefore to end the argument of this chapter, & vvithal to stoppe the vvragling of certain English Diuines, vvho more like Grammarians and sophisters, then vvise or learned men, very childishly thinke to auoid vvhat so euer is alleged for Christs presence in the Sacrament, by conseruing together certaine vvords and phrases, by vvvhich kind of Diuinitie they may (and some of their brethern do) insette Chrills presence on the crosse to be tropical and figuratiue

Ioan. 14. 17  
Cap. 16. 13.

Act. 2.

Ephes. 4. 11.  
Act. 20. 28.

Papir. Masson  
ubi supra, in  
Henrico rege.

Conclusion.

Calu. Instruc-  
tio. contra Li-  
bertinos. 37

20633

### 34 BERENGARIVS HERESIE

guratiue no lesse then in the sacrament : to proue I say , that the church and al auncient fathers according to the scriptures,vvrote and meant as I haue before declared , I vvill shut vp this matter vvith Erasmus vvords , vvherein also I vvill comprise the summe in a maner of al that hitherto hath bene declared;vvhose authoritie I vse the rather,for that the Protestants somtimes much extolle him as a great profound Diuine,deepely seene in the Fathers, and no enemy to their side, to vvhom among others the chief proctor of the English church M. Ieuvel yeldeth such high praise , as that he calleth him a *man of famous memorie,whose name for learning and iudgement hath at all times among the learned bene much esteemed: with whom the Catholike writers* (D.Allen Cardinal, D.Harding, D.Sanders,D.Stapleton &c.vvhom he termeth the *yonge Loudanian Clergy*) may not wel compare in the profound knowledge of the *Doctors without blushing*. VVherefore this man so wel esteemed among the learned, & of so profound knowledge in the *Doctors*, concerning this matter vvriteth thus .

” Protesting his ovvne faith,vz that he *had rather be drawen in peeces* , then to become of Berengarius opinion , and ” thinke of the sacrament, as the Zuinglians do; & that he vvold rather susteine al miserie, then to defile his conscience vvith so fowle a sinne, & therein depart out of this life, the reasons of this his constant persuation thus he yeldeth: *I could neuer be induced to beleue otherwise, then that the true body of Christ was in the sacrament, for that the writings of the gospel & Apostles expresse so plainly, The body which is geuen, & The blud which is shed: & for that, this thing so wonderful wel agreeth with the infinite loue of God towards mankind, that whom he redeemed with the body and blud of his sonne, those after an inexplicable maner he should also feed with the body & blud of the same his sonne, and by this secreete presence of him,at is were with a sure pawne or pledge comfort them vntil he shal returne manifest and glorious in the sight of al*. Thus for the scriptures, the gospels and S. Paule, and the cleare euidence of this faith touching the sacrament vttered by them: vvich vvias to him

*Ieuu. defense of the Apologie, part. 2. cap. 16. diuisione. 2.*

*Erasmus faith of the sacrament.*

*Membratim descripi.*

*The grounds of Erasmus faith.*

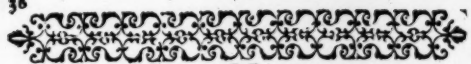
*Erasmus lib. 19. epist. ad Conrad. Pellicanum. pag. 676.*

*Plaine scriptures.*

*Idem lib. 28. epist. in praefatione Algeri ad Balthazar. episc. Hildesheim. pag. 1178.*

# AGAINST THE SACRAMENT. 35

him, as he writeth, an *immouable foundation to ground* *Immobile fundamētum.*  
 vpon. Now for the auncient fathers & Councils of the church, thus he procedeth: *Seing then we haue so manifest warrant from Christ and S. Paule: whereas besides it is most*  
*evidently proued, that the auncient writers, vnto whom not without cause the church yeldeth so great credit, beleueed with* *Consent of auncient fathers.*  
*one consent, that in the Eucharist is the true substance of Christs body & blud: whereas vnto al this is ioyned the constant au-*  
*thoritie of Councils, and so great consent of Christian people:*  
*let vs also be of the same mynd concerning this heauenly* *1. Cor. 13. 22*  
*misterie; and let vs in a darke sort feed of that bread and cup* *Matth. 26.*  
*of our lord, vntil we come to eate and drinke it after another* *29.*  
*sort, in the kingdome of God. And I wish with al my hart, that*  
*they who haue folowed Berengarius in his error, wold also fo-*  
*low him in his repentance. Thus Erasmus, a man of profound*  
*knowledge in the auncient Doctors, vvith vvhom if the yonge*  
*Doctors of the Catholike Clergie may not wel compare*  
*without blushing, much lesse may the yonge scholers &*  
*preachers of the Scottish and English congregations,*  
*vvho for sound learning, & substance of Diuinitie, so long*  
*as they liue (I suppose) vvil not be vvorthy to carie the*  
*books after those former. And therefore being content,*  
*that on both sides such great & peerles authoritie be ge-*  
*uen to Erasm<sup>s</sup> as M. Ieuvel chalengeth for him, thereof I*  
*cōclude, that the auncient fathers, according to the plaine*  
*scriptures, alwaies thought and taught, that in the ho-*  
*ly Eucharist is the substance of Christs body and blud: &*  
*that a Christian man vvere better to suffer any torment,*  
*and most cruel kind of death, then to be of an other o-*  
*pinion. And vvith Erasmus I vvish, and our Lord of his*  
*mercy graunt, that those of our poore Iland both En-* *Vbi supra pa.*  
*glish and Scottish, who haue folowed Berengarius in his* *1178.*  
*impudent error (for so Erasmus termeth it) may also folow*  
*him in his repentance & execration of the same*  
*impudent error, whereunto Erasmus*  
*persuadeth them.*



OF

## BERENGARIUS

HERESIE RENEVED IN  
THIS AGE.*The Argument.*

- 1 Luther is to be accompted in some sort, the very original ground, and cause of the Berengarian heresie renewed in our time.
- 2 But more precisely & directly Carlostadius, a wicked man and very familiar with the devil, and also together possessed of him.
- 3 To whom succeeded Zuinglius, and after him Oecolampadi<sup>us</sup> agreeing with Carlostadius in substance of denying Christs presence, but differing in particular interpretation of Christs words touching the institution of the sacrament.
- 4 Diuers other interpretations of Christs words one against another: al which are iustified by Zuinglius, for that they al concurre to remoue from the sacrament the real presence, and establish in steed thereof a mere priuative absence.
- 5 As the auncient fathers both Greeke and Latine in the primitive church, attribute the real presence of Christ in the sacrament, to the vertue & force of Christs words vsed in the consecration: so the Sacramentaries by a contrarie opiniō account such consecration magical, and therefore remoue the words of Christ, teaching their Sacrament to be made as wel without them, as with them.
- 6 Examples of the sacramentarie Communion practised without the words of Christ by the Protestants of England, Scotland, Zwiizerland, and els where which they both by their practise & writing iustifie as a very full and persite communion.
- 7 The resolution of the church of Geneva, that the supper may be ministred in any kind of meate & drinke, as wel as in bread  
and



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Oecolampadi  
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and wyne. VVhereof is inferred (& that according to the Protestant doctrine) that 2. or 3. Euangelical gossips meeting together to refresh them selues, & eating such vitails as they bring with them, haue as true & perse a Communion, as the Sacramentaries haue any, both touching matter & forme, & also a lawful Minister: which ministerie or priesthod, euen to preach & minister their sacraments, the Protestant-gospel alloweth to women no lesse then to men.

## CHAP. 2.

**H**aving novv declared the truth of the Catholike beleef touching the blessed sacrament, & howv the faith thereof vvas continued from the first primitiue church of Christ and his Apostles (vvith very smale gainfaying in the first thousand yeres, & somvvhat more in the next 500) vutil the time of our fathers, vvherein Luther & certaine other vvith him began that vvhich novv is called *the Gospel* by the Protestants, but an vniuersal gulph of heresie and Apostasie by Catholiks; it resteth, that I plainly sett forth, howv that heresie of Berengarius novv maynteyned in England & Scotland, began first, vvhen Luther broched this nevvp Gospel

The original, hereof is to be referred to Luther him self, not only in general for that he brake al order & discipline of the church, refusing the obedience, vvhich by Christs ovvne precise ordinance vvas due vnto it, & the gouernors thereof, & so gaue free libertie by his ovvne cräple, by vvriting, arguing, & disputing, to interpret the scripture as ech man listed, vvithout regard to antiquitie, vniuersalitie, consent of al Christendom besides, of al fathers, Bishops & auncient Councils (vvhich example and behauour vvas in general the cause and founteyne of al heresie, Apostasie and Atheisme, vvhich from such contempt & self liking arrogancie must needs arise, as vve see by experience) but also in special the first origin

C 4

and

Matth. 18.

Luther author  
of the sacra-  
mentarie here-  
sie.

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# 38 BERENGARIVS HERESIE

and spring of this Berengarian heresie in our age is to be attributed to him: partly because by his doctrine he abolished that which in this dreadful mysterie is principal, that is to say, the sacrifice and worship due to god performed therein, which is euer most necessary in euery religion, and by vwanting vwhereof, the prophetes, Apostles, and holy Doctours vse to describe and expresse a godles and irreligious, a prophane, Atheistical or Antichristian state of people: partly because he protested, that him self was maruelous desirous to haue also denied the real presence (thereby the more to spite and greeue the Pope) if so be he could vvith any probabilitie, ether haue framed the vvords of Christ spoken at his last supper, to that part also of the Berengarian heresie; or haue induced his ovvne conscience, to thinke such a symbolical presence and real absense of Christs flesh from the sacramēt, euer to haue bene intended by Christ: vvhereof thus him self vvriteth in the 7. Tome of his vvorks (as they are set out by Melancthon) in an epistle sent to certaine of his scholers: *Lutherus Ecclesiastes & euangelista VVittenbergenſis, Christianis Argentine &c. Hoc diffiteri nec possum, nec volo &c.* Luther the preacher and Euangelist of VVittenberg to the Christians of Strasow. Thus much I neither can, nor wil denie, that if Carlostadius, or any other man siue yeres ago could haue perswaded me, that in the sacrament was nothing els but bread and wine ( without Christs real presence) he truly had bound me vnto him; and I wold haue accepted that as a very great benefite. For in examining and debating that matter I tooke maruelous paynes, and streyned euery veyne of body and sowle to haue ridde and dispatched my self thereof; because I saw ful wel, that thereby I might haue done notable harme and damage to the Papacy. But I see my self taken fast, & that there is no way to escape. For the text of the gospel is to cleare & forcible; which can not easely be shaken, much lesse ouerthrowen by vvords & gloses deuised by giddy braynes. Thus Luther: after he had by sundry vvintings and persvvasions, vvhere he bare any sway, taken avvay the sacrifice: shewing him self as forvvard

*Genes. 4. 3.  
4. Gen. 8. 20  
3 Reg. 19. 14  
3 Paralip. 15.  
3.  
Daniel 3. 38.  
Dan. 12. 11.  
Malach. 1. 11  
Heb. 7. 11.  
12  
Cyprian, de ca  
na Domini.  
See after chap.  
22. num. 2. 4  
5.*

*Luther Tom.  
7. VVitten-  
berg. fol. 502.*

*The Protestants  
vule to inter-  
prete Scripture*

*Trobie perspi-  
cium hac re  
Papatus cum  
primu me val  
de incommo-  
dare poss.  
Textus Evan-  
gelij nimium  
apertus est &  
potens.*

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# AGAINST THE SACRAMENT. 391

ward to haue abolished in like maner the sacrament (vvhich except it haue the true presence of Christ, is no sacrament of his institution, & consequently no sacrament at all) saue that the vvords, vvhcreby Christ ordeyned the same, stode against him so strong and pregnant, that he could deuise no shift to auoyd them.

VVhich conclusion and confession of Luther, albeit to men of reason & conscience it should more haue confirmed & established the truth of Christs real presence in the sacrament, seing Christs vvords vvcre so strong and mightie, that they compelled & enforced as it vvcre against his vvil, this mortal enemy of Christs church to graunt that, vvhich othervvise he most gladly vvold haue denied: yet in that lose and dissolute time, vvhen euerie man by Luthers example tooke libertie to deuise vpon the scripture as Luther had done; these very vvords of Luther gaue great occasion to his selovves and compartners to inuent some farther & sovler shifts, & to put that in practise, vvhich Luther vvold ful sayne, but hauing as then some remorse of conscience & regard to Christs vvords, durst not.

¶ For vvhich cause, Carolostadius a companion then of Luther, & Archdeacon of VVittemberg (of vvhich citie Luther calleth him self *preacher & Euangelist*) folowving Luthers example of framing the sense of scripture after his ovvne priuate spirite; and considering better Luthers ground & rule of interpretation (vvhich vvvas so to interpret, as he might most endamage the Papacie & church Catholike) vvvent a litle farther, and deuised a vvay, how to defeate those vvords vttered by our Sauour, vvhich so hampered & entangled Luther, that he could no vvay rid him self from the *power & manifest clearnes* of them. His way vvvas, not to expound them of the sacrament vvhich Christ deliuered to his Apostles, but of his visible person sitting at the table, as though Christ had said, *Eate and drinke, for I am he, that must dye for yow al, & this my body is it, vvhich must suffer on the crosse for your redemption.* And thus, interpretation Carolostadius iustified by diuers

*Carolostad, father of the Calvinists.*

*Carolostad, interpretation of Christs vvords*

# 40 BERENGARIVS HERESIE

Zuingl. Tom.  
2. ad Matth.  
Rutling. de ca  
na. fol. 155.

Ibid. in respon  
sione ad Billi  
canum et Re  
gium fo. 261

One lye built  
vpon an other.  
The rock in  
both places  
hath one re  
lation to Pe  
ter.

Hoc, this, in  
Christis vvords  
hath not rela  
tion to the  
bread.

Cap. 4. num.  
2.

THIS.  
HERE.

Sleidan. Com  
mēt lib. 5. fol.  
78.  
Muscul. in lo  
cis communib.  
cap. de cana  
Domini. pag.  
824.

reasons, which Zuinglius reherfeth, whereof these be the principal. First, for that the *Prophetes foretolde that Christs body was that, which was to be crucified*; so that looke how many testimonies and places may be gathered out of al scripture old and new to proue Christs passion, so may could Carlostadius heape to approue this his exposition. A second vvas, that *Christ here vsed a sodayne Apostrophe, and turning away of the word (This) from the bread to his body, as he did likewise in the words, Thou art Peter (a rocke) & vpon this rocke I will buyld my church*. VVhere the first rocke (after the Protestants iudgement) is spoken of Peter, the second is sodainly turned away from Peter to Christs person. His third reason more probable then al the other vvas, for that *whereas Christ toke bread in to his hands, and before had spoken of the bread in the masculin gender, apt & sodenly he changeth it in to the neuer gender, hoc, 1870*. VVhich reason as it somevvhat maketh for Carlostadi<sup>9</sup> bad conceyte, so it quit ouerthrowveth the common and general exposition of al other Sacramentaries: vvho altogether take this for their sure ground, that Christ said, This (bread) is my body. VVhich as it is most false, so Carlostadius their great father and patriarch refelleth it by Christs manifest vvords, vvhich possibly can not admit such construction, as Carlostadius truly teacheth them; vvhereof more shal bespokē hereafter. For the present, it may suffice vs, that vve knowv Carlostadius sentence and peruerfion of Christs vvords, vvhich consisted in this, that he chaunged and altered the first syllable, *hoc, This*, in to *Hic, here*. *Hoc est corpus meum. Here is my body*: or as Sleidan the Protestant Hiltoriographer reporteth the matter, his interpretation vvas, *Hic sedet corpus meum. Here siteth my body*. Certain bretherne (saith Musculus, meaning Carlostadius vvith his sectaries) *refer the particle 1870, This, not to the bread, but to the very body of Christ, as though turning his finger to him self, Christ had sayd, This body which here yow see before yow, shal be geuen for yow*.

Before I proceed farther to shewv, howv this Berengarian infidelitie multiplid, I thinke it conueniēt, for that this

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# AGAINST THE SACRAMENT. 41

this man is the very roote & founder of it in this our age, to describe briefly out of autenticall and assured vvitnesses, such as the Protestants can no vway refuse, vvhether maner of man this Carolostadius vvas: that as before I shew'd al the patrones of this heresie from Berengarius, to haue bene most vvicked men & detestable heretiks: so vve may note how this man perfectly resembleth those his forefathers, & vvas lead by the same spirite, by vvich they vvere. Philip Melancthon, vvho liued in VVitternberg vvith him, in his epistles vvriteth of him thus: *Carolostadius primum excitauit hunc tumultum &c.* Carolostadius first of al in our memory made this sturre about the sacrament: a rude sauage man, without wit, without learning, without common sense, vvho for ought we could perceiue, neuer so much as vnderstood any office of ciuill humanitie: so far of is it that euer any token or signe of the spirite of god appeared in him. Thus Melancthon. Luthet in the second part of his booke *contra caelestes prophetas*, against the heauenly prophetes, & Martinus Kemnitus in his booke *de cena Domini*, vvith diuers others, testifie of him, that he vvas instructed by the deuill, and that him self vvas vvont to boist among his friends & scholers, that there came to him a straunge man, vvho taught him how to interpret the vvords of the supper, *This is my body*, & especially that first syllable, *This*. This master, Carolostadius supposed to be a prophete sent from heauen: but saith Luther, it vvas certainly the deuill, or the deuils dame. VVhich deuill after vvards, fully & perfectly (as they vvrite) possessed Carolostadi<sup>9</sup>. So that Alberus a great doctor among the Protestants, in his booke against the Carolostadi<sup>9</sup> vvriteth expressely, that the deuill dwelt in him corporally: yea that he vvas possessed vvith many legions of deuils. In like sort Luther verely beleueed that the deuill spake out of him. For vvich cause he calleth him a deuill incarnate, *diabolum incorporatū*, and vsually, vvriting against him, so frameth his vvords and vvriting, as though he dealt vvith a deuill, in the forme of a man: *That I cal him Deuil* (saith Luther) *let no man marueil thereat. For I make no reknning of Carolostadius, I regard not him, but that other (deuill) of whom*

*A description  
of Carolostad.*

*Cap. 1. num.  
8. 9. 10.*

*Melancthon  
in epistol. ad  
Freder. Mico-  
nium.*

*Luther Tom.  
3. lensei. fol  
68.  
Kemnit. de  
cena Domini.  
pa. 214.*

*Vel diabolus  
fuit, vel diabo-  
li mater.*

*Alber. contra  
Carolostadia-  
nos Z. 4. pa. 1.  
T. 2. pa. 1.  
Luther, in col-  
loq. mensalib.  
fo. 367. 373*

*Ego ad illum  
non respicio,  
sed ad eum, a*

C 5 be

quo obsecus est  
qui per ipsum  
et: am loquitur

Alber. vbi su-  
pra, f. 1. p. 1.  
Iacobi Scut. lib.  
50. causatum  
sup. 50.

## 42 BERENGARIUS HERESIE

he is possessed, who also speaketh by him or thorough him. To be short, three dayes before his death, the same deuill came to him in forme of a man, cited him to appeare, & in fine tooke him avway out of the vworld, as vvitnesseth the forenamed Erasmus Alberus, and other Protestant vvriters. This vvvas that Carlostadius, vvho among many other singularities vvherevvith he adorned the Protestant-gospel, especially brake the ise before them, and vvvas their first Apostle and guide in vvvo chief points: in incestuous marriage; and denying Christs presence in the sacrament. For he being a vvowed priest, first of al, euen before Luther, ioyned him self in pretended vvvedlocke to a sister, and vvithal vvith helpe of his familiar, deuised that interpretation of Christs vvords, vvwhich before is noted. After vvvhom came diuers others, vvho though differing from him in particular circumstance and maner of expounding that short text, yet al buylt vpon his foundation, and thereof raised one & the self same conclusion, that the sacrament vvvas only a signe, & Christs true body & blud remoued as far from it, as the highest heauē is from the lowuest earth, as Beza spake in the assembly of Poissy, & is commonly found in al the sacramentarie vvriters.

3 ¶ The first that folovved Carlostadius, vvvas Huld-  
rike Zuinglius, made from a parish-priest, a Minister, and  
an Apostata, vvho not condemning the exposition of  
Carlostadius, liked yet better of his ovvne conceite (as al  
heretiks do) vvwhich vvvas, to applie Christs vvords to the  
sacrament, but to expound the second particule (*Est, is*) by  
the vvord *significat*, doth *signifie*: so that the meaning of  
Christs vvords according to him is; *This is my body*, that  
is to say: *this* being mere bread doth *signifie* my body. And  
this, Zuinglius supposed to be the true sēse and mean-  
ing of the holy ghost, & vvually arresteth him selfe vpon  
that significatiue exposition of the second vvord, *is*, as Ca-  
rolostadius preferred the turning avway of the first vvord  
*This*: and therefore in diuers vvorks & treatises heapeth  
vp together a number of places, vvwhere the vvorde, *est*,  
mult

Zuinglius ex-  
position of  
Christs vvords

Zuingl. Tom.  
2. commēt. de  
vera & falsa  
religione, cap.  
de Eucharistia  
fol. 209. 210

## AGAINST THE SACRAMENT. 43

must needs stand for *significat*: and finally this interpretation he accompreth so sure and sound, as that he boldly pronounceth, *it can neuer be refelled by any scripture*. Howbeit these two Commentaries thus made vpon Christs vvords, that of Caroloſtadius, and this of Zuinglius, Luther (vvhich wrote many books againſt them both) comparing together: *If* (quoth he) *I ſhould geue ſentence in the queſtion betwene Caroloſtadius and Zuinglius, I wold boldly pronounce, that Caroloſtadius expoſition were the more probable for their hereſie then this other of Zuinglius. For in this, there is no colour of truth.*

Next folowed Oecolampadius, firſt a frier, after an Apoſtata like thoſe other, vvho inuented a third ſhift; vvvhich vvas to leaue the firſt vvord *This*, and the ſecond vvord *is*, in their proper and vſual ſignification, but to alter the vvord *body*, in to a *figure*, and ſo to yelde the ſenſe as though Chriſt ſhould ſay, *This is a figure of my body*. And yet (vvvhich ſtil is to be marked) thus did Oecolampadius, not diſproving that of Caroloſtadius, no more then did Zuinglius, but preferring his owne: marie with free libertie & licence to his goſpelling reader to take vvvhich he liſted, becauſe both ſufficed vtterly to deſtroy Christs real preſence. VVhereof thus vvriteth Balthaſar Pacimōranus head of the Anabaptiſts, in his letters to Oecolampadius. *I am very glad to vnderſtand, that yow diſlike not Caroloſtadius bookes of the ſacrament. This your iudgement wold I ſul fayne haue wrong out before. For I knew right wel, or at leaſt I ſuppoſed, that your opinion and ours diſagreed nothing at al. But yow alwaies answered me in obſcuritie: and ſurely it was wiſdom ſo to do, and the time required it. But now the time is to preach on the howſe top, that which before was whiſpered in corners. So that albeit Zuinglius and Oecolampadius made choiſe & better eſteemed (as hath bene ſayd) ech his owne imagination, yet they approved ſul wel that of their firſt founder Caroloſtadi⁹, for that theſe three opinions vvvere in ſubſtance al one, and al tence: I to one ſcope and marke.*

This

*Zuingl. Tom. 2. in epiſt. ad Matth. Rutling. fol. 153. See after cap. 20. num. 1.4.*

*Luther. Tom. 7. deſenſio verborum cana. Ec. fol. 386. Hoc enim nihil proſus ſimile veri habet.*

*Oecolampad. expoſition of Christs vvords*

*Zuingl. & Oecolampad. epiſtol. lib. 2. fol 64.*

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Other sacra-  
mentarie ex-  
positions of  
Christis vvords

Luth. Tom. 7  
Vvitem de-  
sensio vt bñ  
sane &c. fol.  
387.

Muscul. in lo-  
cu communis,  
cap. de cana  
Domini. num.  
2. pa. 324.

Luther vbi su  
pra.

Simlerus in  
vira Bullin-  
geri, fol. 18.

¶ This licence of turning and tossing the sacred vvords of our Sauour being once geuen, & forthvvith by like right taken and practised of euerie sectarie that had any colour of learning and vvitz; many more ensued about the same time, one vpon an other, vvho al building vpon the foundation of Caroloftadius, and tending to one end, that is to remoue the presense of Christ from the holy mysterie, yet by diuers sundry vvaies vvrought the same; ech after his ovvne peculiar fanfie, perverting & vvresting the vvords of the Institution. vvhoſe ſeueral corruptions & manglings Luther in one place reciteth & refuteth to the number of six, one vvhereof (to vse Luthers vvords) *ſet as it were on the racke, & cleane inuerted & turned vpside downe the whole text, tranſpoſing the first word (This) from his first place to the last, thus expounding the ſentence, Take and eate my body, That which ſhal be deliuered for you, is this.* An exposition much like to that vvich Musculus mentioneth geuen by certain his bretherne in these vvords, *Corpus meum quod pro vobis dabitur, in ordine rerum spiritualium est hoc, &c.* my body which ſhal be geue for you, in order of ſpiritual things, is this, to vvite, a mysterie of ſpiritual foode, this bread of life. After this and certain other of like qualitiecherſed by Luther, he addeth, that besides those six, *vt ſeptenarius numerus compleatur, ſunt qui dicunt non eſſe articulos fidei &c.* to ſil vp the number of ſeuene, other there are which ſay, this is no article of faith, and therefore men ſhould not ſtrive for it, but euerie man be left to his owne opinion, to iudge what he liſteth. These men treade vnder their ſecte and deſtroy al. And yet (ſaith he) the holy ghoſt is in euery one of these: and none wil be reprovved of his error in theſe ſo diuers & contrarie expositions, whereas the text can beare but one direct & true ſenſe. So groſſly the deuill mocketh vs. Howvbeit al thoſe diuerſities and contraneries obiected by Luther, Zuinglius taketh for no abſurdities, but vvith great facilitie (as he thinketh) reconcileth and iuſtifieth al as very good & Euangelical, ſpecially that of Caroloſtadius, vvhom the Sacramentaries acknowledge for one of their firſt & principal Doctores. Zuingli<sup>9</sup>

vvords

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Zuingli-  
vwords

## AGAINS THE SACRAMENT. 45

vwords are: *Carlostadius that good and godly man doth ex-  
pound the words of the supper, as though Christ had directed  
them not to the bread, but to him self, Take, eat, for I must yeld  
vp this my body for you.* And answerving some, vwho ob-  
iected this diuersitie of opinions, vvhich vvere amōg his  
selovves & comparteners, he vvriteth thus: *Apud nos de  
Eucharistia nihil vere est disidij &c.* Amongst vs concer-  
ning the Eucharist truly there is no discord. One thinketh there  
is an Apostrophe & turning away of the word Hoc, This. An  
other maketh *ὑπερ ὑπὲρ* of it, that is, thinketh that  
to be put in the first place, which should be in the last.  
Againe, an other supposeth and avoucheth, that a trope and  
figure is in the worde est, is: an other wil place the figure in the  
words body and blud. Al which haue one meaning, and their  
diuersitie ought not to offend any man. As when captaines en-  
tend to ouerthrow some aduersarie fortresse, they cā not be said  
to disagree, albeyt one be of mynd to batter it with gunnes, an  
other wold vndermyne it, a third wold get it by scaling: for  
they al agree in one, that is, to ouerthrow the fortresse. By  
vvhich conclusion, vve may learne one good and sure  
rule to vnderstand the true mynd and meaning of the  
Sacramentaries, as they novv are commonly called, or  
Caluinists, or Zuinglians, or Berengariās (for these vvords  
must I needs vse, not only to expresse the difference be-  
tvvene them & the Catholikes, but also betvvene them  
& the Protestants of Germanie commonly named Lu-  
therans) and vvho is rightly to be accounted of their side.  
The rule is, that any sectarie if he so vvrite, or preach, or  
beleue in this matter, that he gainsay the Catholike faith  
& deny the real presence of Christ, he is a true gospel-  
ler of the Sacramentarie side, & hath the right sense of  
their gospelling faith, vvhich laboureth only, or princi-  
pally to abolish that former Catholike faith of Christs re-  
al presence, & in place thereof to establish a real absence.  
And so vvriteth Musculus very expresse: *Omnes vt a me,  
vel inter se in hac causa disideant &c.* Al men (vvich he) how  
soeuer they disagree from me, or among the selues, in this matter  
of the sacrament, so they mainteyne not the Papisical impietie,

I embrace

Zuingl. T. m.  
2. ad Marth.  
Rutling. de  
cana. fol. 155

Ibid. in respon-  
sio. ad Bill. et  
Reueren. fol.  
261.

Vvho is a  
right Zuin-  
glian or Sa-  
cramentarie.

Name of zuin-  
glians, or Cal-  
uinists.

Muscul. in lo-  
co commun.  
cap. de cana.  
Dionini. pag.  
322.



# 46 BERENGARIVS HERESIE

embrace them as my louing breithern in the lord. The reason is, for that they al, be they Berengarians old or new, or Petrobrusians, or Albigenſes, or Anabaptiſts, or Trinitarians: they entend the ouerthrow and destruction of the Catholike faith of Christs presence, and labour to bring in the Zuinglian absence, vvhich is the matter that these men principally desire. And therefore so as they agree

*Si errant, errant in li-  
tera, non in spi-  
ritu.*

*Responsio. ad  
Billic. & Re-  
gium ubi sup.*

*Zuingl. Tom.  
2. in Exceſſi  
ad Lutherum  
fol. 362.*

in this, al other errors are venial and pardonable, vvhich so euer they teach, and how so euer they erre: and if they may be said at al to erre, yet at lest they erre in the letter, not in the spirite, in a circumstance, not in the substance, as Zuinglius writeth in the place last quoted. And in an other place, vvhhen Luther objected to him, that there were among his folowers diuers sectes, he answereth: It is starke false. There are no sectes, no diuisions amongest vs. VVe al, both I, and Oecolampadius, and Carolostadius, and the rest agree in this, that there is in the sacrament only a figure and symbole. Mary we shift the words of Christ diuers wayes, as we can. *Afferimus symbola tantum esse, sed verba diuersimode expeditimus.* VVhereof him selfe yeldeth a number of examples vvvorth the noting, of vvhich many are gathered together out of diuers his books, by Ioachim VVestphalus a great gospeller but of an other stampe.

*VVestphal. A  
pologia confes-  
sio. de cena do-  
mini pa. 62.  
63. 64.*

*I  
Ioan. 6.*

*Strange ex-  
positions of the  
uord (body)*

Out of the heape I will here recite 4. or 5. Thus are his vwords: Zuinglius in his second treatise of the supper of the Lord, saith that in these words, *This is my body*, the word (body) must be taken for the passion & death, which Christ suffered in his body. The like he hath in his answer to a friend touching the words of Christ, *The bread which I will geue, is my flesh*: Here saith Zuinglius, by the word (flesh) is meant death, as likewise when he saith *This is my body*, which is delivered for you, by the word (body) he vnderstandeth his death & passion. Howbeit in an other treatise of the supper, he saith, the bread and flesh which Christ here mentioneth, is nothing els but faith. And yet in an other booke he is of an other iudgement, that the word (flesh) is to be taken for the deitie. For (saith Zuinglius) Christ vsing the word flesh, vnderstandeth the diuine nature, which took flesh so by a certain figure spea-

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# AGAINST THE SACRAMENT. 47

king of his mortal nature, whereas he meaneth his nature im-  
mortal: he vseth the word (flesh) but meaneth the spirite, that is  
his diuinite, which geueth life to the flesh. In his epistle to Lu-  
ther. he taketh it for the memorie of Christ. It is called the bo-  
dy saith he, not for that this solemne meeting, or the bread  
which then is broken is in deede Christs body, but for that the  
memorie of his body & death is then recorded. In his second  
answere to Luthers Confession, he taketh it for a thankesge-  
uing in these words: The Sacrament is nothing els. but a certaine  
diuine and very manerly & holy assembly of the people and  
congregation of god, when they meete together to the body of  
Christ, that is, to the Eucharist, or thankesgeuing for Christs  
death, which is therefore called Christs body, for that his death  
& passion is then called to memorie, and thanks are yelded  
for so great a benefite. Thus VVestphalus: and much more  
to this purpose may the learned reader see in the same  
place. Yet one other interpretation Zuinglius geueth of  
this vvord (body) vvhich VVestphalus mentioneth nor,  
vz. that the body of Christ in the Eucharist signifieth the  
church. His vvords are: VVhen as Paule 1. Cor. 10. saith,  
that the bread which we receiue, is the cōmunication of Christs  
body: here it standeth for the cōmunication of the church: for  
that by this meanes euery man approueth him self to the church  
and ingraffeth him self therein as it were by geuing an othe.  
The same exposition he auoucheth in his Commentarie  
de vera & falsa religione, cap. de Eucharistia. Thus Zuing-  
lius. VVestphalus in the place before noted, alleageth  
one more exposition, taken not from Zuinglius, but  
Ioan. a Lasco, whom our late king Edward the sixt created  
Superintendent of the congregation of straungers in London.  
VVhich exposition is so much the more to be regarded,  
because Caluin him self highly esteemeth it. vvhereof  
thus vvriteth VVestphalus. Albeit Caluin in his cōmentarie  
vpon the first epistle to the Corinthians putteth it out of  
doubt, that THIS, HOC. in Christs supper pointeth the bread,  
yet that notwithstanding, here he defendeth the contrarie opi-  
on of Ioannes a Lasco, who in his booke of the sacraments of the  
church assureth, that it pointeth not the bread, but the whole  
forme

Non est aliud  
quam diuina  
quedam & ve-  
re modesta pa-  
nagiru.

Zuingl. T. m.  
2. ad Matth.  
Rutling. fd.  
157.

Ibid

VVestphalus.  
vbi supra 158  
35. 36.

# 48 BERENGARIUS HERESIE

forme and ceremonie, the verie external action of the supper. This gloſe of his reuerend brother, that *HOC* doth not demonstrate bread, but the external action of the supper, Calvin honoreth as an Oracle from heauen. VVhere by the vvay VVestphalus geueth vs a good example, how much vve may esteeme the conference of places of scripture and interpretation there after, made by the Zuinglians and Sacramentaries. For (saith he) let this stand for good, that the first particle *HOC*, this, according to Calvin; & Ioannes a Laſco signifieth the external action. Next, vve must by like reason confesse, that *Est*, doth stand for *Significat*, vvvhich Zuingli<sup>o</sup> proueth by a number of textes of scripture, as before hath bene shevved, and is after likewise proued by M. B. Thirdly, vve may not deny to Oecolampadius like grace, vvho saith that scripture & al Antiquitie expounded the vvord *Body*, *corpus*, by a figure or signe of the body. Let vs now in fine conioyne al together, and thence wil arise this prodigious proposition; *Hec forma seu actio cana significat figuram corporis Christi*. This forme, ceremonie, or action of the supper signifieth a figure of Christs body.. And if Chriits body stand for the Church, as the same Zuinglius sometimes affirmeth, or his *Passion*, or his *Deitie*, then the sense is. *This action signifieth a figure or signe of the church, of Christs passion or, Deitie, & so forth.* Al vvvhich dravveth to this point; first, that from the sacrament, Christs body is quit removed, and no maner of Christs preſence least there at al, more then in any other common action, place, or assembly of Christians. Next, that concerning any vvorke, effect, vertue or operation vvrought in the elements of bread and vvine by force of Christs vvords, there is nothing done at al. Only in the mynd and vnderstanding of the cõmunicants, if they be vvell instructed, somvvhat there may be perhaps. For they cõming to receiue, some perchance remember Christ, other geue thanks for his death, other thinke vpon his *Deitie*, other vpon the church his myſtical body, and so forth, ech hath some imagination one or other, according as the preacher ether then

Celeſte oraculum.

Protestat conference of scripture how vv sure it is.

Chap. 20.

VVestphal. ubi supra. pa. 37.

Conclusion of the Zuinglian doctrine touching the Sacrament.

## AGAINST THE SACRAMENT. 49

at that instant warneth them, or as euery man by some fore-conceiued opinion directeth him self, and so the bread becometh to them a symbole, a memorie, a signe, a thanks-geuing &c. according as euerie man is affected.

¶ For this the discrete reader, vvhoe coveteth to know truly the opinion of our aduersaries (whereof in a maner al dependeth) must diligently note & remember, that as the auncient Primitiue church & bishops thereof, which in most plaine and sincere maner confesse the real presence of Christs body and blud in the Sacrament; attribute that grace & operation to the force of Christs vword: so the Zuinglians or Sacramentaries, vvhoe denie that presence, take the contrarie course. & hardly resolue, the vwords of Christ to worke nothing, but to be as idle and vnprofitable, as if they vvere neuer vttered; & that for any thing added to the supper by them, as good it vvere to reade no chapter at al, or any chapter of the bible; that (if ye please) of Christs genealogie in the first of S. Matthevv, as the 26. & vwords of Christs Institutiō. Concerning the fathers and auncient church, their faith is sufficiently knowen by their manifold & most plaine confessions. For instruction of the simple, I vvil recite the sayings of a fevv.

Iustinus the martyr in his second Apologie for the Christians made to the Romain Emperour Antoninus, writeth thus: *As by the word of god our Sauour Christ Iesus was incarnate, and for our saluation toke flesh and blud: euen so by the worde of God with prayer we are taught, that of vsual bread & wine is made the flesh & blud of the same incarnate Christ Iesus.* S. Ambrose in a long chapter by many examples proueth this force and povver of Christs vword to conuerte the elements of bread and vvine in to his body and blud. His vwords are: *Thou wilt say perhaps, how is this the body of Christ, whereas my eyes teach me the contrarie?* He answereth: *How many examples do we bring to proue, that not to be in the Sacrament which nature hath framed, but that which benediction hath consecrated?*

D

And

*The Zuinglian  
opinion of  
Christs vwords*

*Iustinus in  
Apologia 2.*

*Ambros. de v<sup>o</sup>  
qui mysticis  
initia cur. cap  
9.*

# 60 BERENGARIVS HERESIE

The force of  
Christ's word  
in making the  
Sacrament.

Genes. 1.  
Tsal. 32. 9.

Ambros. lib. 4  
de sacramentis  
cap. 4. & 5.

Quidam opera-  
torum sit ser-  
uus Christi.

Ibi. cap. 5.

Cyris. lib. 10.  
in loan. cap.  
13.

And after a number of examples taken out of the old Testament, wherein the nature of things hath bene altered, of Aarons rod turned in to a serpent, of the riuers of Ægypt turned in to blud, of the red sea diuided, and standing stedfast like a wal, of the riuer Iordan turned backe to his fountayne: of these he inferreth. If then the blessing or prayer made by man were able to chaunge nature, what shal we say of the Diuine consecration, where the very words (not of man but) of Christ our lord and Sauicour do worke? For the Sacrament, which thou receiuest, is made by the word of Christ. And if Elias speech were of such force, that it caused fier to come from heauen: shal not Christs speech be of sufficient force to alter the nature of these elements, bread and wine? Thou hast read in the works of al the world, He spake the word, and they were made: he commaunded and they were created. Then the word of Christ, which was able to make somewhat of nothing, can it not change that which already is and hath an essence, in to that which it is not? &c. And this self same reason taken from the creation, he vseth in an other place. In consecrating the Sacrament, the priest (saith he) vsesh not his owne words, but he vsesh the words of Christ. Therefore the word of Christ make:h this Sacrament. What word? Euen the selfe same word by which al things were made. Our lord commu:led, and the heauen was made. He commaunded, & the earth was made. He commaunded, & the seas were made. Thou seest then, how puissant is the word of Christ. And in this sort he continueth a verie long & pithie disputation grounded vpon manifold scriptures, to proue the infinite pouwer of Christs vword in consecration of the blessed Sacrament; vwhereof this is his conclusion. Now therefore to answere thee, it was not the body but bread before consecratio. But after, when Christs words are ioyned therewith, then is it the body of Christ. Likewise before, the chalice had in it wine and water; but when Christs words haue wrought thereon, there is made present the blud which redeem'd the people. Thou seest then how many waies the speech of Christ is able to chaunge al things. An ignotam putas nobis esse virtutem mystice benedictionis? saith S. Cy-

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## AGAINST THE SACRAMENT. 91

*Illus* Archbishop of Alexandria. *Thinkest thou we know not the vertue or force of the mystical benediction to worke the real presence of Christ with vs? VWhere he vseth many of the examples brought by S. Ambrose, namely that of Moses rod, of the riuers of Ægipt made blud, of passing the red sea, to proue that we should make no doubt touching the veritie of this milterie, nor Iewishly alke, how Christ can make his body present in so many places at once. To like effect and purpose notable are the words of Eusebius Emisenus, or (as some suppose) of Faustus bishop of Rhegium (touching my purpose it is not material whether, for that ech of them liued about 1200. yeres since, and so are good witnesses of the faith of that auncient church) which are these: VWhen the creatures (bread and wine) are set on the holy altars to be blessed, before they are consecrated with innocation of the high god there is the substance of bread and wine: but after the words of Christ, it is the body and blud of Christ. And what meruaile is it, if be that with a word could create, can now alter the things which he hath created? Nay it seemeth a lesser miracle if that which he is confessed to haue made of nothing, the same now being made he chaunge in to a better substance. And what may be hard for him to do, to whom it was easie by the commaundement of his wil, to make all things both visible and invisible? These few in steed of a number may serue to declare what faith the auncient church and fathers had of the strength and efficacie of Christs words in the blessed Sacrament.*

Now let vs view on the other side the opinion of Zuinglius & the Sacramentaries. This Zuinglius him self maketh to be the very state of the question betwene him & Luther: *Controuersia que nobis cum Luthero est in hoc versatur &c.* The controuersie betwene vs & Luther resteth in this point, that we on our side can neuer graunt, that Christs words in the supper should be pronounced to this end, as though any thing were wrought by vertue of them. And albeit he can be content to permit them to be read as other parts of the scripture, historically for knowledge

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*Vide ibid. lib. 4. cap. 180.*

*The force of Christs word in making the sacrament.*

*Euseb. Emisenus Sermo. de corpore Domini.*

*Zuing. Tom. 2. Respons. ad Confession. Luther fol. 431.*

*Ut horum veritate quicquid officiantur.*

of the storie, as perhaps in the old Testament, when the Paschal lamb was eaten, in the time thereof the Iewes might reade the 12. chapter of Exodus (and yet that also he greatly liketh not, and holdeth it not so conuenient, but admitteth it no waies necessarie) yet how so euer that be, very couragiously he assureth his reader, that Luther can neuer yeld any sound reason or authority, that commaundeth the words of the institution to be read in ministring the supper. The like he writeth of the sacrament of baptism; *Non damno visitam baptizandi formulam in nomine patris &c.* I condemne not the vsual forme of baptising in the name of the father, of the sonne, and of the holy gost: yet in the meane season I nether may nor wil omit to speake the truth, which is this, that Christ appointed not in these words a forme of baptism, which we should vse, as the Diuines hitherto haue falsely taught. And the meaning of these words is not, as if Christ wold haue said, *When you baptise any, pronounce these 3 names ouer them: but rather he warneth, that such as were strangers from god and true religion, shoud the Apostles bring to the true god, dedicating & binding them to his seruice by some external signe.* And Caluin calleth it *magical inchauntment*, to thinke that the words of Christ worke any thing in the sacrament, for that *sola explicatio ad populum, facit vt mortuum elementu incipiat esse sacramentum.* Only the declaratiō of the mystērie to the people, causeth the dead element to become a sacrament. The like writeth Bullinger Zuinglius his successor in the chaire of Zurich: *The Papiſts superstitiously attribute force of sanctification to the words vttered in administration of the sacrament. For not the words, but the faith of the baptized, causeth that baptism is of force and vertue. And in the gospel when Christ instituted the supper, he commaunded n t to rehearse or pronounce any thing, by vertue whereof the elements might be chaunged or the things signified brought downe from heauen, and ioyned, to the symboles. And therefore there is no vertue at al in rehearsing the words of the Lord in the supper. As the figure or forme of letters is of no valew: so there is no force in pronouncing the*

The Zuingli-  
ans take al force  
from Christs  
words.  
Zuinglius ibid.  
lib. de baptij.  
tract. 1. fol.  
64.

A new forme  
of baptism.

Cal. Institut.  
lib. 4. cap. 14.  
num. 4.  
Calu. ad Ephes  
cap. 5. v. 26.  
Bullinger. de  
ead. 5. Sermo.  
6.

No vertue in  
Christs words

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## AGAINST THE SACRAMENT. 33

words, or in the sound of them. For Plinie saith, words as also charmes or inchauntements, are of no power or efficacie. In vvvhich vvords the Christian reader may first of al note, vvhat Doctōrs these men solovv in matters of faith, vvhen Plinie an heathen and faithles man, is brought in as a great author to determine of the vertue of our Sauours vvords in the sacrament. VVith like grace as Theodore Beza expoundeth the same vvords symbolically, by the graue authoritie forsooth of Homer the poete, & (as he is commonly called) father of lyes. Next, it may be obserued, vvwhether Brentius the Lutheran had not iust occasion to vvrite of Bullinger & his companions as by vvitness of Bullinger him self he doth : to vvrit, *These Zuinglians* (saith he) *are wont to measure and limite as they please, the omnipotencie of god. To which end they vse the verie self same arguments, quibus Plinius ille Atheus Epicureus omnipotentiam Dei oppugnauit: by which Plinie that godles Epicure fought against the omnipotencie of God.* Then, by conference of the sayings of Zuinglius, Caluin, and Bullinger, vvith those former of Iustinus the martyr, S. Ambrose, S. Cyril, and Eusebius Emislenus, as vve may farther perceiue an infinite difference betvvene that antiquitie & this noueltie, that faith & this infidelitie, that sacrifice and sacrament of Christ, and this sacrilegious bread and vvyne, or perhaps some vvorse matter invented by Carlostadius & his Sprite; so if vve proceed on a litle farther to the practise and administration of this nevv deuised Communion, vve shal yet somvvhat more thoroughly see in to the essence thereof, and haue better helpe to iudge betvvene the one & the other. For before I come to Caluins opinion, vpon vvvhich I must rest most of al, although in substance it be al one vvith these precedent, I thinke it good for the better vnderstanding of the reader to let him see, hovv the Protestants vse to administer this their supper vvithout superstition, and most nighly to this order prescribed by Carlostadius, Zuinglius, Bullinger, and the Tigurine gospel. ets after Zuinglius fallhion.

*Plinie a goodly Doctor.*

*Protestants Doctors Plinie Homere.*

*Beza annotat. in Luc. ca. 22. v. 20.*

*Bullinger. in fundament. firmo. part. 2. 3. cap. 12.*



*Ioan. Schout  
lib. 5 o. causarum,  
cap. 13.*

*Calu. 2. defens.  
de Sacram. nt.*

*pag. 35.  
Communions  
ministered  
without  
Christs words*

*In Germanie.*

*Calu. Instruc-  
tio. contra A-  
nabaptist. arti-  
3. pa. 54.*

*Sleidan. lib.  
10. fol. 152.*

¶ A Germane Protestant of this time, in his booke vvhich he hath made conteyning 50. reasons, vvhly one of his sect (a Lutheran) may not in any vvhise become a Caluinist; among other things vvriteth, that the Caluinists or sacramentaries *do so hate the words of Christs Institution, that they can not abide either to see or to heare them,* & therefore administer their supper vvithout them. Ioachim VVestphalus objecteth to Caluin. that the Ministers of his secte in East-Friseland minister the Eucharist vvith these only vvords. *Eate this bread beleeue and remember, that the body of Christ offered on the crosse. is the true sacrifice for your sinnes.* VVhich maner of administration Caluin in his answer iustifieth, & is (as al men may perceiue) very conformable to the assertions of Zuinglius, of Bullinger, of Oecolampadi<sup>9</sup>, & those other before rehearsed. The Anabaptists in this respect are perfit sacramentaries: and Caluin in his booke against them, vvhere he severally reciteth their errors and refuteth them, confesseth that in the receiuing and administration of the supper *they say nothing which we graunt not vnto them, yea which we our selues teach not daily: Nihil dicunt* (saith he) *quod ipsis non concedamus, imo quod non quotidie doceamus.* So that in seeing the communion of the Anabaptists, vve see the communion of Caluinists: and the forme and fashion of the one, is a true and exact paterne of the other. Nowv that the Anabaptists vsually leaue out the vvords of Christs institution, it is no lesse notorious to any man that knoweth their faith, gospel, and Communion: whereof their practise in Munster the chief citie of VVestphalia where they began their kingdome the yere 1534. may serue for a sufficient prooffe. One day (as Sleidan rehearseth the storie) the king commaunded the  
 33 brethern to meete in a certen place. Being come thither  
 33 some thousands in number, they found their supper  
 33 provided, beef, mutton, rost, sod. with such varietie, as the  
 33 country and time velded. *This supper being now almost ended, the king him self reacheth bread to ech one, vsing wihal these words, Take, eate, & shew forth the death of the Lord.*

*His*

## AGAINST THE SACRAMENT. 55

*His Queene immediatly following, deliuereth in like sort the cup, saying, drinke. & shew forth the death of the Lord.*  
**M. Fox** our English Martyr-maker writing the *Itorie of Anne Alkew, Iohn Laffels, & others in the end of king Henry the 8. his reigne, setteth downe a long epistle written by the said Laffels, in which is conteyned their faith of the sacrament, which faith also M. Fox seemeth wel to approue, for that he saith, This martyr confuteth the error of the Papists, which are not contente with the spiritual receiuing; & also he doth cut of the sinister interpretatiō, which many make vpon the words of the institutiō. Thus are the words of this martyr. S. Paule 1. Cor. 11. saith, That which I deliuered vnto you, I receaued of the Lord. For the lord Iesus the same night in which he was betrayed, tooke bread, thanked, & brake it, and said; take ye, eare ye, this is my body which is broken for you. Here we seemeth S. Paule durst not take vpon him his Lord & masters authoritie; he durst not take vpon him to say, This is my body. It was the Lord IESVS, that made the supper, which also did finish it, and made an end of the only act of our saluation, both here in this world, & also with his father in heauen. Now if any man be able to finish the act of our Saviour in breaking of his body and shedding of his blud here, & also to finish it with his father in heauen, then let him say it. Bu I thinke if men wil looke vpon S. Pauls words wel, they shal be forced to say as S. Paule saith, The Lord IESVS said it, & once for al, which only was the fulfiller of it. For these words. HOC EST CORPV MEVM. This is my body, were spoken of his natural presence, which no man is able to deny. Thus these martyrs. By which discourse it appeareth that they acknowledge, first, the words of Christs supper to be spoken of Christs natural presence and body, which they say is so playne, that no man is able to deny it. Next, that this so apperteyneth to Christ alone, that he only, and no man euer after him could minister this supper. For so it followeth: The act was finished on the crosse, as the storie doth plainly manifest it to them that haue eyes. Now this bluddy sacrifice is made an end of, the supper is finished. This see-*

*Fox Acts & monument. pa. 665.*

*In England*

*Ibi pag. 667.*

*Note this.*

D 4 mch

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meth to agree in part with Carlostadius, in that it denyeth the words spoken by Christ at his last supper, to pertaine to our Eucharist. But it agreeth much more with the fantasie of Petrus de Bruijs author of the sect of the Albigenes. For he taught directly, that only once, to wit in the last supper which Christ made with his Apostles, was his body truly geuen vnder the forme of bread, but afterward neuer, as witnesseth Petrus Cluniacensis, who then liued, and refuted this error of his. VWhereas then these gospellers wil haue the words of Christs institution quite remoued from the administration of the supper, some perhaps would gladly know in what sort they would haue it ministered. Forsooth as before the Calvinists of Friseland, and Anabaptists in VVestphalia vsed. VVhich M. Fox declareth thus. Here now foloweth the administration of the supper of the Lord, which I wil take at Christs hands after the resurrection, although other men wil not be ashamed to bring their wicked Councils or foolish inuentions for them. And it came to passe, as Christ satte at meate with them, he tooke bread, blessed it, and brake it, & gaue it vnto them, & their eyes were opened, and they knew him, and he vanished out of their sight, and the Apostles did know him in breaking of bread. Here we learne what is the supper, not after the wicked Councils & foolish inuentions of men (for so I thinke it would be, although by error the printer set it otherwise) but after the Lords owne order, as these men forsooth haue taken it euen at Christs owne hands; and that is, that 3. or 4. of the bretherne go together, take bread, blesse it, and geue it one to another, without vsing any farther ceremonie, or words of Christ, or consecration. But here arise 3. or 4. great difficulties. One, whether there must necessarily be other meate and prouision besides the bread of the Eucharist, as was at this supper, whence these men take the paterne of their communion. A second, how it wil stand with the sinceritie of their gospel to blesse the bread, which blessing they so generally detest, the English and Scottish communion bookes refuse,

*Petrus Clunia-  
censis in Tri-  
statu de sacri-  
ficio Misse.*

*Fox ubi supra*

*Communion  
with - out  
Christs words*

*Objections a-  
gainst this com-  
munion.*

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## AGAINST THE SACRAMENT. 57

fulse, & a late English Doctor in a large treatise hath  
condemned, as *superstitious, wicked, & magical*: which  
words truly mult needs proceede from a very prophane  
and Paganical hart & mouth, considering that Christ  
our Sauour him self vsed it, as here these martyrs tel vs.  
Thirdly, which perhaps is greatest of al, how they can  
fame their cōmunion by this paterne, where is no  
mention of drinke. And very probable coniecture there  
is, that Christ vsed none, for that (as here the storie  
is rehearsed) after Christ had deliuered them the bread,  
*their eyes were opened, & Christ forthwith vanished out of  
their sight.* And ioyned for a fourth, that if the breaking of  
this bread were but breaking of *common bread*, as our M.  
Iewel wil haue it, & an act of *hospitalitie*; then foloweth  
it, that the paterne whereby they frame out their com-  
munion, teacheth them a cōmunion of such common  
bread as is vsed at euerie hosterie, at euerie Inne and  
ale-house, & therefore they can not with reason blame  
Catholikes, if they make no more esteeme of it. But  
how soeuer this fal out, M. Fox with his Martyrs pro-  
ceedeth on, & wil needs proue, that as Christ in the  
place before noted, so his Apostles had no other com-  
munion, nor ministred it in any other wise. For it fol-  
loweth: *Here also it seemeth to me the Apostles to folow  
their maister Christ, & to take the right vse of the Sacrament,  
& also to teach it to those that were conuerted to Christ, as  
mention is made in the Acts of the Apostles, where it is said:  
They continued in the Apostles doctrine & fellowship, in brea-  
king of bread and prayer, & they did breake bread in euerie  
house &c.* By al which, he laboreth to perswade, that  
the Institution of Christ, as it is described by the Euan-  
gelists, Matth. 26. Marc. 14. Luc. 22. should quit be re-  
moued from the administration of the supper, and only  
bread broken by the minister. VVhich if he do, and  
withal tel & pronounce to the cōmunicants *the Lords  
death*, he maketh vnto them a perfit and absolute sup-  
per, according as these men haue receiued it at the Lords  
*owne hands.*

*Calv. against  
the Croisic. art.  
4. & per totū  
librum.*

3

4

*Iewel Reply  
against Doct.  
harding. art.  
2. Disput. 12.*

*Christ's words  
& order remo-  
ued from the sup-  
per.*

*The Scottish  
communion.*

*Buchanan.  
Hystor. Scotie.  
lib. 13. pa.  
323.*

*Scottish com-  
munion with-  
out Christs  
words.*

*The Switzer  
communion.*

*Zuingl, Tom.  
2. Expositio.  
p. 181. Christi-  
ana sol. 563.  
364.  
Bullin. in epi-  
stol. ad Hebra-  
os, cap. 10.  
Panis circum-  
fertur in cala-  
this.*

And the verie same ministratiō of the supper, I fynd practised by the Scottish martyrs: as writeth their friend and patron Buchanan. *About the yere 1545. one George Septhocarde was at S. Andrews to be burnt. VVhen the day of execution came, the keeper of the castle and his servants ready to go to breakfast, asked George whether it would please him to take part with them. He answered, he would with a very good wil. But first (quoth he) I request yow to sitte downe here at the table with me. and geue me leane to make yow a short collation, & that I may pray vpon the bread, which as brethren in Christ we are to eate, & so bid yow fare wel. In the meane season the table was couered, & bread being set on. George began to entreate shortly & plainly of Christs supper, his paynes and death, about halfe an hower. Then he exhorted them especially to mutual loue, & that they wold become persite members of Christ, who continually prayeth to his father for vs that our sacrifice may with him be auayleable to life euerlasting. VVhen he had thus spoken and yielded thanks to god, he brake a lofe of bread, & reached to euerie one a peece of it, and likewise wine after him self had drunke a litle, & prayed them al that now with him in this Sacrament they would remember the death of Christ. Afterward saying grace, he retyred him self in to his chamber. By these examples we learne, how the communion is rightly ministred: namely without al words of Christs Institution: only that bread be diuided among the brethren and sisternes, & they willed to loue one an other, and remember the Lords death.*

VVhich seemeth generally to be the forme of the cōmunion among the Zuinglians in Suizzerland. For as Zuinglius him selfe, and Bullinger his successor rehearse the maner of it: The people sit al a long in order vpon formes, and geue eate to one who readeth to them the 13. chapter of S. Iohns gospel. In the meane season is bread caried about in baskets or paniars, and wine in glasse. One man geueth bread to an other, & likewise of the wine. Thus endeth this cōmunion, or *Sacrament of the supper*, as Zuinglius termeth it. And Musculus

ESIE

supper, I fynd  
th their friend  
45. one George  
When the day  
d his seruants  
it would please  
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yow to sitte  
leave to make  
on the bread,  
bid yow fare  
ed, & bread  
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Musculus

## AGAINST THE SACRAMENT. 59

Musculus earnestly disputing against S. Chrysostom, for that he attributed great force to the words of Christ, by vvhich there is made in the Sacrament a sanctification & alteration far surpassing the power of man (as S. Chrysostom thought) among other things thus reproveth him: It is not needful that Christ should now againe sanctifie by a second repetition that which once for al he hath sanctified by the deed & word of his Institution. For that Institution once done hath sanctified the Sacramental signes for the churches vse euen to the end of the world. And that being once done by him, is of force through al churches to the worlds end without any other repetition or iteration thereof. Once for al he said, This is my body. This cuppe is the new testamēt in my blud. Do this in remembrance of me: and by these words once for al he instituted & sanctified this ceremonie, & turned the bread from a natural vse to a Sacramental. By which words, especially conferred vvith those of Bullinger and Zuingli<sup>o</sup> before rehearsed, & the practise of that church, a man may perceiue that al these English, Scottish, Geneuian, and Suizzer Protestantes agree in remouing Christs vvords from the supper, and accompt the supper very sufficiently & gospellike administred, if the brethern diuide bread & drinke among them selues in memory of Christ, without any newv mentioning of his institution, vvlich being once done by him selfe, serueth for al, without any more a do or new repetition of the same. And this is the very exact forme of the Scottish cōmunion or supper now in practise, as hereafter shal be declared.

¶ Here before I end this chapiter, I thinke it good to informe the reader of the resolution of the church of Geneua about the matter of this Sacrament; for that of the forme we haue sufficient knowledge by this which hath bene said hitherto. Concerning the matter this is the determination of that church. as we learne by Theodore Beza. *VVhere there is no vse of bread & wine, or no store thereof, as it chaunceth at some certain time; there the Lords supper is orderly ministred, if in steed of bread and wine*

Musculus in  
his commun-  
ibus, cap. de  
cana Demint  
pa. 336.

Communion  
vvithout  
Christs vvords

See the. s. cha-  
piter num. 4.

Beza epist.  
Theolog. 2.  
pa. 27.

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*The supper mi-  
nistred with-  
out bread or  
wine, &*

*Baptisme  
with out  
water.*

*The protestants  
communion.*

wine, that be taken which supplieth the place of bread & wine, either by common vse, or at such tymes. And he obserueth right-ly enough Christs meaning, who not for nouelties sake, taketh in steed of bread & wine, such things as haue though not equal, yet like proportion or analogie of foode. As in like manner, if water be wanting, & yet the baptizing of some child may not wel be differred with edification, I truly wold baptise with any other liquor, as wel as with water. By warrant whereof, in many places of Christendom, where bread & wine is hard to come by, & stockfish with single ale more cōmon & in vñal diet, there the Protestant communion is wel & orderly ministred, if the minister with 3. or 4. brethren go together into a tauerne, & cate a litle stockfish, & drinke a draught of ale, & he bid them to remember the Lords death. For whereas the words of Christs institution are no wayes necessārie, but al dependeth on the faith of the bretherne which communicate: & here we learne, that bread & wine are not so requisite, but that other meate & drinke may supply the want thereof: whereas in this cōmunion which here I note, is both the matter and also the forme of a Protestant supper, who can deny but it is a verie complete & perfite cōmunion? And that not only if a man vse stockfish, but also by like reason any other meate that nourisheth though not in equal degree as bread doth, yet in some like sort. And then as any flesh, capon, pig, goose, beef or mutton may serue for the one kind; so march-beer, strong or smale ale, good water, metheglin, or any such vsed liquor may serue for the other. So that we now draw somewhat nigh to the perfectiō & essētiā forme of that which our gospellers cal the supper of the Lord, which we see may be had at euery breakefast, at euery dinner, & supper, & beuer, where there is bread & beere, or cheefe & water, or flesh and wine, or any such 2. things, which nourish our bodies as bread & wine do, though not in so large manner: yet with this sober caution, that the bretherne which meete at this cōmunion, remember the death of Christ, & vse these other kinds of meate not for loue of noueltie

RESIE

*bread & wine, obserueth right-  
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ne like sort.  
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ngs, which  
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death of  
or loue of  
noueltie*

## AGAINST THE SACRAMENT. 61

*noveltie*, but for loue of Christian libertie & hatred of  
Papistrie: because forsooth they wil shew, that they hate  
the Catholike church, which vseth superstitiously (as  
they suppose) thole only 2. elements.

But now, let vs go one step farther, & put the case,  
that 3. or 4. gossips meete together at a drinking, and  
after much good howshold talke, in fine they remember  
them selues, & then one willeth the other to remember  
the death of the Lord, & so drinke one to the other, and  
eate some such gossiping meate, as they haue brought,  
some applepie or flawne, or so forth: whie is not this  
as true a Protestant cōmunion, as any yet mentioned?  
Here is the matter of the cōmunion, that is, some foode  
*that nourisheth the body*: here is faith which is the forme,  
here is remembrance of Christ and his death: & then  
what wanteth to make vp and perfite the cōmunion?  
Truly I can not imagine any default touching the sub-  
stance & essence, but that this is as ful & complete a com-  
muniō, as any at this day ministred in England or Scot-  
land. For that which perhaps some man may obiection to  
be here wanting, v<sup>z</sup>. a minister, is an obiection more fit  
for a Papist or Catholike, then a Protestant or heretike.  
Among whom very few there are, who haue written,  
especially bookes of cōmon places, but they discourte at  
large, wemen no lesse then men to be priests of the new  
testament, although for maners sake they may not in al  
places vse & practise such their priesthod: & I in part  
agree with them, that euery woman is as fit & lawfull  
a minister, as any who ministreth in the Scottish and  
English congregations. Certainly Luther hath made  
long treatises, & heapeth together a number of allegati-  
ons out of the holy scriptures, to proue al that are bapti-  
zed, wemen no lesse then men to be priests, & by ver-  
tue thereof to haue power both to preach & minister sa-  
craments. In the second Tome of his works he parti-  
cularly rehearseth al ecclesiastical functions, & proueth  
as wel as he can, that the execution of them al, is a like  
common to al that are baptized. Among much other  
talke

*A Protestant  
cōmunion.*

*Wemen may  
preach, & mi-  
nister the sup-  
per.*



Luther T. m.  
2. lib. de Mini-  
stis ecclesia in  
struendus, fol.  
362.

Omnis faci-  
ens tales quan-  
tisper sunt, i.  
consecratores.

Ibi fol. 389.  
et rursus fol.  
372.

Ibi lib. ratio-  
nes iudicij ec-  
clesia &c. fol.  
373.

Ibid. lib. de  
abroganda  
missa priuata.

talke to that purpose thus he writeth: *The first office of a priest is to preach the word, & of this depend al the rest. But this is comon to al. Next is to baptize: and this also may al do, euen wemen; & when they baptize, they execute a lawfull priesthod & an ecclesiastical ministerie, which is proper to priests only. The third is to consecrate bread & wine. But this also is commo to al, no lesse then priests. And this I aduouch by the authoritie of Christ him self saying, do this in remembrance of me. This Christ spake to al there present & to come afterwards, who so euer should eate that bread, & drink that wine. Ergo what so euer was there bestowed, was bestowed on al, Nether can the Papists oppose any thing against this, besides their Fathers Councels & custome This also is witnessed by S. Paule, who 1. Cor. II. repeating this, applieth it to al the Corinthians, making them al as him self was, that is to say, consecrators &c.* Forthwith after a few words he concludeth: *Igitur si quod maius est, collatum est omnibus, etiam mulieribus &c.* If then that which is greater be geuen indifferently to al, men and women, I meane the word and baptism; then that which is lesse I meane to consecrate the supper, is geuen also to them. VVhich argument as a most principal, he vrgerh againe a few leaues after: *VVhen the office of teaching the word is graunted to any, together therewith al that is vsed in the church, is graunted I meane to baptise, to consecrate, to bynd, to lose, to pray, to iudge. For the office of preaching the gospel is the chief, & a very Apostolical office, which geteth the foundation to al other offices, which al are built thereon. The like hath he in sundry places and bookes. Only he requireth, that whereas the right & power thus to minister is comon to al that are baptized, wemen no lesse then men, yet that nether men nor wemen vse this right of theirs, but where there is want of better ministers, & then also, that they do it with modestie. To which purpose & clearing of his assertion he maketh an obiection to him self in another booke thus: But the Papists obiekt the saying of the Apostle, Let wemen hold there peace in the church. VVherefore the ministerie of the word is not comon to them & al Christians. Here vnto he answereth. I confesse,*

that

SIE

first office of  
the rest. But  
this also may  
they execute a  
which is proper  
wine. But  
this I aduouch  
is in remem-  
or to come  
drink that  
stowed on al,  
besides their  
by S. Paule,  
Corinthians,  
secrators &c.  
h: Igitur si  
teribus &c.  
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that which  
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t the say-  
be church.  
n to them  
I confesse,  
that

# AGAINST THE SACRAMENT. 65

that it is not permitted to women to speake, as nether to men  
that be dumbe. For I beleene. that albeit this right is common  
to al, yet no man can, nor ought to practise it, but only he who  
is fitter then other: & to him other are bound to yeld place,  
that order & comlynes may be kept. And to speake (in-pub-  
like assembly) besides the spirite, there is required a good  
voyce, eloquence, memorie, & other natural gifts, which  
who so wanteth, he must yeld his right to an other. So  
Paule forbiddeth women to speake, not altogether, but in the  
church, that is to say, where are men able to speake; & that  
for order & honesties sake. For a man is more fit then a wo-  
man, and the spirite doth more inspire men then women: &  
this is the meaning of Paules place. Oherwise how should  
Paule alone withstand the holy ghost, who saith Ioe 2. your  
daughters shal prophecie: and Act. 21. Philip had 4. daugh-  
ters that prophecied. Out of al vvhich & much more to  
like effect, he draweth this conclusion. Order therefore  
& honestie requireth, that men speaking, women should hold  
their peace. But where men speake not, there it is necessarie,  
that women speake. By al which we see, that the word of  
god forbiddeth not women to prophecie (that is in the  
new gospel to preach, no not amongst men, much lesse  
amongst women) which is the highest office, & conse-  
quently nether to ininister the communion & baptisme,  
which is a great deale lesse, if so be that they haue better  
learning & vtterance then men haue, as oft tymes ie  
chaunceth: or if the minister through negligence and  
ignorance be not able to preach the word, which per-  
haps in Scotland & England is very common. And of  
this same opinion with Luther, are Peter Martyr, and  
Huldrike Zuinglius. Of the same opinion were the first  
reformers of our English church, M. Horne bishop (so  
called) of VVinchester, & others, who of this matter  
write thus: There is so much required in a spiritual minister,  
that al men be not meete for the office, & therefore with good  
reason women be debarred from it. Albeit at some time it plea-  
seth god to vse their Ministerie. VVherefore me thinke euery  
in this point we must vse a certain moderation, & not abso-  
lutely

Women pro-  
ching insti-  
ed.

Martyr in r.  
Cor. cap. 11.  
v. 5.  
Zuin. Tom. 1.  
in explanatio.  
artic. 17. fo.  
27.  
In the Harbo-  
rough anno  
1559. H. 8.

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lately in euery wise to debar them herein, as it shal please god to serue Christ. I pray yow what more vehemency vseth S. Paule in forbidding wemen to preach, then in forbidding them to vncouer their heads? And yet yow know in the best reformed churches of al Germanie, al the maydes be bareheaded, which the preachers & learned men make no great accompt of. As much to say, that it is a thing indifferent for wemen to preach & minister the Sacraments, & may wel be suffered, no lesse then it is that maydes go with their heads vncouered, which S. Paule forbiddeth with like vehemencie as he doth their preaching, & yet the best reformed churches of al Germanie with the learned men & ministers there, make no great accompt of it. It were very easie to proue this by a number of other Protestant writers & authorities, especially English, where a womā being supreme head of the church, from whence al ecclesiastical power & authoritie is deriued to bishops and ministers, who hauing in her (as writeth my I. Archbishop of Canterbury) the supreme gouernemēt in al causes, & ouer al persons, as she doth exercise the one (apperteyning to matters ciuil & temporal) by the Lord Chauncellor, so doth she the other (concerning the church & religion) by the Archbishops; what reasonable man can deny or doubt, but that a woman, in whom is the fulnes of al ecclesiastical gouernement, may geue vnto a woman some inferior peece thereof, no lesse then she geueth the exercise of many parts vnto the Archbishop, who receiueth al his order & power from her. And whereas king Harry imparted the exercise of his like supreme ecclesiastical regiment to my L. Crumwel Erle of Essex his subhead in the church of England, and vicegerent for and concerning al his iurisdiction ecclesiastical: who can with any probability of reason, yea without incurring manifest treason deny, but that as K. Harry a man gaue vnto my Lord of Essex; so the Quene a woman may geue vnto my Lady of Essex or any other, al her iurisdiction ecclesiastical: especially for that it is by supreme authoritie so precisely defined, that the Quene may asigne, name, and authorise

whom

*Al Ecclesiastical power deriued from a woman.*

*Anno 1. Elizabeth. c. 1. & 3*

*VWhitegift contra T. C. Tract 8. cap. 3. diuis. 33.*

*Tax Act & monuments  
p. 522.*

*Parliament.  
Elizabeth. anno  
1. cap. 1.*

SIE

al please god to  
 vnderstand S. Paule  
 bidding them  
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 ny Lord of  
 o my Lady  
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# AGAINST THE SACRAMENT. 63

whom so euer she shal thinke meete and conuenient, and for  
 such & so long time, such persons being naturally borne sub-  
 iect. (as Ladies & wemen are) to vse and execute vnder wemens pre-  
 ber, al maner of iurisdiction spiritual or ecclesiastical. And ching iustified  
 if the pattie thus assigned, named & auithorised, be also  
 wel spoken and learned, then not only mans law, but  
 also gods (as Luther and the English doctors haue before  
 taught) iustificieth such wemens both preaching, & al  
 other ministring. For if they may haue the greater au-  
 thoritie to preach (and yet to be supreme head of the  
 church is much more) then al inferior offices belonging  
 to the edification of the church, as baptizing, ministring  
 the cōmunion, binding, losing, calling Synodes &c. may  
 much more be exercised by them, as Luther disputeth, &  
 manifest reason convinceth, and our English Iewel to-  
 gether with the Quæster of this new Divinitie in Cam-  
 bridge, teacheth. VWho by authoritie of S. Fabianus an  
 auncient Pope and Martyr 1400. yeres sithence, and  
 also of S. Bernard, vvill needs proue against D. Harding,  
 that in the Primitiue church, wemen no lesse then men  
 made the sacrifice of the altar, and that of bread & wine,  
 after the order of Melchisedech. VWherefore to returne to  
 our matter of making vp an evangelical communion,  
 hereof it appeareth I suppose sufficiently, that 3. or 4.  
 Euangelical gossips meeting together, and eating and  
 drinking in such sort, as hath bene said, make a very  
 true, real, perfect and absolute cōmunion touching al  
 substance required by the Protestant doctrine. And there-  
 fore I vvish them selues to iudge, vvwhether Martin Lu-  
 ther that reuerend Father (as M. Fox calleth him) vnder-  
 standing thoroughly their meaning and sense, had not  
 some cause to say, that Christ had bene very vnwise (he  
 vseth a more vvicked terme, vvwhich I vvill not English)  
 to haue instituted a peculiar supper: where as otherwise the  
 world is ful of such suppers, quum carnarum huiusmodi totus  
 mundus alioqui plenus sit: vvwhich after they haue turned  
 and tossed so many vvaies as they can, vvill proue no-  
 thing, but (as Luther affirmeth it) a poore and vulgar ban-  
 quet

Ieuu. Reply  
 contra Hard.  
 art. 1. diuis.  
 30. pa. 69.

The Zwingli  
 supper.

Fox Act. 1.  
 monum. pag.

70.  
 Luther in or-  
 thodox. eccles.  
 Tigurina con-  
 fessio. tractat.  
 3. fol. 111.  
 eximie sultu.

lbs tractat. 9.  
 fol. 66.

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*Imo rustica  
compotatio.*

66

## BERENGARIVS HERESIE

quet, or rather a rustical compotation. For if 3. or 4. vvemen  
to meeting and gossiping, make such a cōmunion, then  
3. or 4. men & vvemen, & consequently as many men &  
boyes may serue to do the like: & so there is no rustical  
cottage where there is a man, his vvife & a seruant, no  
farmar, no Inholder, no taverne or vittayling hovvse, but  
the common tables haue ordinarily (if they be Christian  
men vvho eate there) as good & substantial cōmunions,  
as any are practised in the most solemne meeting of the  
bretherne in any congregation through out al Scotland,  
England, Zurike, yea or Geneua it selfe; vvwhether ye re-  
gard the matter of the Sacrament, vvwhich is, though not  
vvwhite bread and good vvine, yet brovvne bread & smale  
drinke, which suffiseth; or the forme, which is nothing  
certaine, but only priuatiue, that the presence of  
Christ be assuredly remoued, & Christ in cogi-  
tation at the most, thought vpon; or the mi-  
nister, for which the good man, or (if she  
be better tongued) his wife may serue  
as wel, as any minister in  
Scotland or Geneua.



07

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OF

OF  
**CALVIN AND**  
THE CALVINISTS OPINION  
ON CONCERNING THE  
SACRAMENT.

*The Argument.*

Calvins high speeches & amplifications of his supper. Where-  
in is shewed by a number of plaine testimonies, that he ac-  
knowledge (at the lest, as his manifest words import) a  
true and real presence of Christs body and blud in the Sa-  
crament, in as plaine and cleare maner as any Lutheran.

Calvin notwithstanding such high and counterfeit speeches,  
which he of purpose affecteth to deceiue his reader, yet stil  
thinketh of the Sacrament as a mere Zuinglian: and by 5.  
diuers crafty special degrees, besides a sixth more general,  
against the words and sentences before cited, induceth his  
Sacramentarie heresie. The first is, that he denieth to  
the supper Christs body and blud, & in steed thereof putteth  
some real vertue deriued from his body and blud by the  
holy ghost, which serueth as a conduit-pipe to that effect:  
wherein he many wayes contradicteth him self.

The next degree is, that he denieth (as al old Sacramentaries  
commonly do) euen this deriuation of any such vertue, &  
alloweth no other communion of Christs body to the supper,  
then is had out of the supper by only beleeuing. In which  
sort Christs flesh and blud is receiued as wel or better in  
hearing a sermon, then in receiuing the supper. Only there  
is in the supper ioyned to such receiuing an external signe of  
bread and drinke.

A third degree is, that Calvin and the Calvinists teach, not  
only that Christs body and blud is better receiued out of the  
supper then in the supper, better by a sermon or reading the

scripture then by their Sacramental bread and wine, but also acknowledge no maner communication of Christs body ether real or spiritual as proper to the supper. Whereof because it would follow, that their supper were altogether superfluous, they used a new print of doctrine, that the Sacramental bread and wine served for sea'es, & testimonies, or ratifications of Christs body and blud received before by the meanes of faith.

- 3 For that the doctrine of sea'es is dangerous, & in deed very false, Caluin and the rest proceed on: and that their supper be not altogether friuolous, he saith it is ordeyned for to helpe weake memories. And this is the true conclusion of the Sacramentarie doctrine generally, to make no more of the Sacrament then a mere rude picture or signe of Christs body and blud absert, voyd of al grace and vertue.
- 6 Besides the former points, Caluin & the Caluinists the more to disgrace the Sacraments of baptisme & the supper, compare them and make them no better then the Iewish ceremonies. Which doctrine besides that it is most directly opposite to Ca'uins first preaching, wherein he so highly magnifieth the supper, is also directly opposite to the whole course of the new testament, which euery where denyet al grace to the Sacraments of Moses law, and attributeth al grace to the Sacraments of Christs gospel: and the contrarie doctrine unworthely confoundeth the gospel of Christ with the law of Moses.
- 7 The Caluinian communion is particularly conferred with a like ceremonie used of old among the Iewes: and against Caluin and Beza it is by plaine demonstration out of their owne doctrine and writings proued, that their supper is nothing better then a mere graceles Iewish supper or ceremonie.
- 8 Bezaes preferring of their supper before the Iewish, is declared to be vaine and Sophistical. Answere made to Caluin, who with other Protestant writers, match the Christian Sacrament with the Iewish, vpon a falsified sentence of S. Paule. The definition of Ca'uins supper.
- 9 Because the Zu'ngelians and Caluinists sticke not to grant the comparisn handled in the last paragraph: it is here farther

farther declared, that the Sacrament after Caluins doctrine is much inferior to the like Sacrament (e:her the Paschal supper, and especially Manna) of the Iewes. VVhich thing is shewed by manifest reason and particular conference of those Sacraments together cut of the writing and teaching of the Caluinists: which also proue both their Sacraments (baptisme and the supper) to apperteyne rather to the law of Moyes, then to the gospel of Christ.

### CHAP. 3.



Gainst the premisses it will be replied (I suppose) that how so euer I, ether vpon pretence of Luthers authoritie, or of myne owne conceite, disgrace and abase the Zuinglian cōmunion; yet it is wel knowen, that their writers and Doctōrs much amplifie & aduance the worthines thereof: as in sundry their bookes, Apologies, and Commentaries is manifest. VVhere vnto I answer: that true it is, some such places in some of their writers are found; but in such sort as litle cōmendeth their cōmunions. For as rebels, when they haue withdrawn them selues from their lawful king appointed them by gods ordinance, and framed to them selues one of their owne crue; in the beginning, or so long as he please them, they much extolle & magnifie him; but vpon the first displeasure and discontentment, he is pulled downe againe, and brought to his old roome, or perhaps serued a worse turne: and as tyrannes vpon the sodayne aduance their minions & favorites, heaping on them al riches and honors; whom afterwards vpon better consideration of their smale deserts, or some other light occasion they despoyle, abase, despise, and perhaps hang out of the way: in like sort these gospellers hauing reiectēd the Sacrament which Christ ordeyned, and in place of it invented a roye of their owne: for some tyme and in some place against their aduersaries, or for some other occasion, much praise

*Howe the Sacramentaries some times magnifie their Sacraments.*



and magnifie it. But after when the heate is past, and they by learning come to examine it, or by other force of truth are driuen therevnto, or without contention speake of it as it is, and as they thinke; then are they constrayned to put away al those former borrowd feathers, and leaue it as pild, as Æsopes saw: that is, they are then driuen to confesse it to be as poore and beggerly a bitte of bread and suppe of drinke, as any vled at common tables. And this the reader shal find not only in the old Sacramentaries, but also in the new.

I

*Conf. s<sup>ris</sup> Ec-  
clesie in diti-  
one Comitum  
Mansfeldia  
Ec. an. 1559  
fol. 121. 121*

*Nil aliud  
quam externū  
et otiosum  
signum,*

*Caluins in-  
constancie.*

¶ For albeit it be a common opinion among many, that Calvin and the later Sacramentaries haue somewhat fined the grossnes of their forefathers: and therefore the Lutheran churches of the Counts of Mansfeld in Germanie, in the Confession of their faith, put a great difference betwene the old Sacramentaries & the new, saying, that *the old Sacramentaries, that is, the Carlostadians, the Zuinglians, the Anabaptists, and such like, alwaies taught the Sacrament of the altar to be nothing else but an external & idle signe without the body and blud of Christ; & that it serued only for a token to distinguish Christians from Pagans,* whereas the new teach otherwise: and Calvin to continue and mainteine such a conceite, of al other seemeth to speake of this matter most diuinely and mystically; and with straunge affectation of high speach may make vnlearned and vnstable sowles beleecue, that he hath a wonderful deepe fetch in this case about the rest of common ministers & writers, whom M. B. in these sermons much foloweth: yet who so thoroughly sifteth and examineth Calvin, shal find in the end, that he hath no other opinion of their supper, then hath Carlostadius, or Zuinglius, or Oecolampadius, or the Anabaptists, or the Scottish and English martyrs, or who else so euer thinketh of it most basely and beggerly. For let vs by articles consider, how he runneth vp and downe, praiseth & dispraiseth, maketh and marreth it: at one time mounteth aloft & flieth in the ayer like a bird, straight waies creepeth on the ground like a beast: but in

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# AGAINST THE SACRAMENT. 71

in fine, falleth headlong into the cōmon dongeon with the rest of his bretherne, and whether in deed the very course and sway of their whole doctrine carieth them.

At some times he speaketh and writeth so supernaturally as though he were a very Lutheran, defending the real presence: as for example: *I say (saith Caluin) that in the mysterie of the supper by the signes of bread and wine Christ is truly deliuered vnto vs: I meane his body and blud, to the end we may grow in to one body with him, & he thereby refresh vs with the eating of his flesh and drinking of his blud. And although it may seeme vncredible, that in so great distance of places (as is heauen from earth) he should passe downe to vs, and become our food; yet let vs remember, how far the power of the holy ghost exceedeth our sense, and how fond a thing it is for vs to go about to measure his infinite power, by our smale capacitie. VVherefore that our mynd or reason can not comprehend, let our faith conceiue. VVhat Lutheran wold require more then here Caluin cōfesse? Or what more pregnant and effectual words can be desired to declare the veritie of Christs real presence, not in figure, trope, or signification, which wit and reason can easily comprehend, but truly & verely, so as Christ, I say Christs body and blud, notwithstanding so great distance of place, as is betwene the highest heauen & this low vale, is here truly deliuered by the inexplicable force and strength of the holy ghost, which only is able to worke such a miraculous coniunction. Againe. If any man demand of me how this is done, I am not ashamed to confesse the mysterie to be higher, then that I can either comprehend it with my wit, or declare it with my tongue: & to speake the truth, I rather find it by experience, then vnderstand it. Therefore the truth of god, wherein I may safely rest, here I embrace without scruple. He pronounceth his flesh to be the meate of my sowle, and his blud the drinke. To him I offer my soule to be nourished with such fooode. In his holy supper he willetch me vnder the symboles of bread and wine to take, eate and drinke his body and blud. I nothing doubt but he truly geueth it, and I receiue it. And that his meaning*

*Caluin Instit.*  
*lib. 4. ca. 17.*  
*num. 11. 100.*

*Christs flesh*  
*vnderfully*  
*receiued in the*  
*Sacrament.*

*Beyond a*  
*reason.*

*Th. cap. 17.*  
*num. 32.*

*Magis expe-*  
*rior quam in-*  
*teligo.*

*Christs flesh*  
*truly receiued*  
*vnder the sym-*  
*bols of bread.*

## 72 BERENGARIVS HERESIE

Calu. de cana  
Domini.

Christs flesh  
ioyn'd to the  
Sacrament.

Calu. Institut.  
lib. 4. cap. 17  
¶ 147. 24.

Caluin for the  
real presence.

La chair ent-  
meſque à nous

is Christs true body to be not figuratiuely or tropically  
but most really and truly present vwith the bread, he ex-  
presseth in his litle booke *De cana domini* by an apt simi-  
litude: *Exemplū valde propriū in re simili habemu: &c. VVe*  
*haue a maruelous apt example in a like matter. VVhen the Lord*  
*would, that the holy ghost should appeare in the baptisme of*  
*Christ, he represent'ed him vnder the figure of a doue. Iohn Bap-*  
*tist rehearsing the storie saith, that he saw the holy ghost des-*  
*cending. If we consider the matter wel, we shal find that he*  
*saw nothing but a doue. For the essence of the holy ghost is*  
*inuisible. Yet because he wel knew that vision to be no emptie*  
*figure, but a most sure signe of the presence of the holy ghost,*  
*he doubteth not to affirme that he saw him, because he was*  
*represented or made present in such sort as he could beare. So*  
*in the communion of Christs body & blud: the mysterie is*  
*spiritual, which neither can be seene with eyes, nor comprehen-*  
*ded by mans wit. Therefore is it shewed by signes & figures; yet*  
*so, that the figure is not a simple & bare figure; but ioyned*  
*to his veritie and substance. Iustly therefore is the bread called*  
*the body of Christ, because it doth not only figure it, but alſo*  
*present or offer it vnto vs. This is a plain declaration,*  
*that now Caluin vvil not separate Christs body from the*  
*Sacrament as far as heauen is from earth, but ioyneth*  
*thereto as truly as the holy ghost vvvas to that doue,*  
*vvhere he vvvas vvithout doubt present truly, really, sub-*  
*stantially. And this being so, is it not a great shame*  
*(vvil some say) to charge Caluin and the Calvinists vvith*  
*contempt of the Sacrament, and to say, that they haue*  
*no other opinion of it, then Zwinglius, Carolostadius,*  
*and those other forenamed Protestants? Doubtes so*  
*he complaineth: The aduersarie slander me (saith Caluin)*  
*tht I measure this mysterie with the squire of humane reason,*  
*and gods power by the course of nature. But who so euer shal*  
*tast our doctrine herein, shal be rapt into admiration of*  
*gods secreete power. VVe teach that Christ descendeth vnto*  
*vs as wel by the external signe, as by the spirite: that*  
*the flesh of Christ entreth in to vs to be our foode: that*  
*Christ truly vvith the substance of his flesh and blud doth*

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# AGAINST THE SACRAMENT. 73

geue life to our sowles. In the few words who so percei-  
 veth not many miracles to be comēd, is more then a doct.  
 These words and other to the same effect are common  
 with Calvin, as, that the symbole doth not only signifie a fi-  
 gure but truly also deliuer the thing which it figureth: that it  
 hath the veritie which it signifieth, conioyned with it: vere  
 exhibit quod figurat adiunctam secum habet veritatem. Vbi  
 signum est, ibi res signata vere exhibetur. Where the signe is,  
 there also the thing signified thereby, is truly deliuered. Neither  
 must we suppose the signe to be destitute of the truth signi-  
 fied, except we w<sup>l</sup> make god a deceiver. For true it is, and we  
 must needs confesse, that the sacrament compriseth the visible  
 signe, whereunto is ioyned the thing signified, wh<sup>ch</sup> is the ve-  
 ritie of the same. In which kind of veyne and maner of  
 writing he runneth on so lustely, that in his last Admo-  
 nition to Ioachim Vvestphalus, the principal minister  
 & preacher of Hamburg, he boldly auoucheth his doct-  
 rine in this point to agree with the Lutheran Confessio  
 of Aufpurg, & also with Melanchthon penman thereof.  
 In which Confession, the Sacramētaries no lesse then Ana-  
 baptists are expressly condemned: and the Legates of  
 the 4. Sacramentarie Imperial cities then present, were  
 enforced to make and put vp to the Emperour Charles  
 a separate Confession of their faith, because the Lutherā  
 then called Protestant-princes and Cities, for this special  
 opinion, reiected them. & wold in no wise admit them  
 to ioyne with them in that Confession of theirs com-  
 monly called Confessio Ausrustana. As also the next yere  
 after, when certaine cities of the Suizzers, which were  
 then sacramētaries, sued to the Protestants of Germanie  
 to be receiued in to league with them, which for some  
 respect the Germanes much desired: yet in fine the mat-  
 ter being thoroughly debated, the Duke of Saxonie chief  
 of the Confession of Aufpurg, made them answer, that  
 for so much as they folowed an other doctrine concerning the  
 Lords supper, it was not lawfull to enter any league with them.  
 And albeit their societie by reason of their power and forces  
 might stand the Germanes in great stead, yet he could not so

E 3 much

plurimum in  
 pedis est.

ibid. num.  
 21.

ibid. num.  
 10.  
 idem in  
 Harmonia in  
 Marti. cap.  
 26. v. 26.

Calvin. Ad-  
 monitio vlti-  
 ma pu. 23.

Sleidan lib. 7  
 fo. 103. &  
 109.

anno 1530.

Zwinglii con-  
 uentus contra  
 Lutheranos.

Idem lib. 8.  
 fo. 119.  
 an. 1531.  
 Non licet  
 societatem cum  
 illis ullam  
 intro.

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## 72 BERENGARIVS HERESIE

Calu. de cana  
Domini.

is Christs true body to be not figuratiuely or tropicall<sup>y</sup> but most really and truly present vwith the bread, he expresseth in his litle booke *De cana domini* by an apt similitude: Exemplū valde propriū in re simili habemu. &c. *W*e haue a maruelous apt example in a like matter. *W*hen the Lord wold, that the holy ghost should appeare in the baptisme of Christ, he represented him vnder the figure of a doue. Iohn Baptist rehearsing the storie saith, that he saw the holy ghost descending. If we consider the matter wel, we shal find that he saw nothing but a doue. For the essence of the holy ghost is inuifible. Yet because he wel knew that vision to be no emptie figure, but a most sure signe of the presence of the holy ghost, he doubteth not to affirme that he saw him, because he was represented or made present in such sort as he could beare. So in the communion of Christs body & blud: the mysterie is spiritual, which neither can be seene with eyes, nor comprehended by mans wit. Therefore is it shewed by signes & figures; yet so, that the figure is not a simple & bare figure; but ioyned to his veritie and substance. Truly therefore is the bread called the body of Christ, because it doth not only figure it, but also present or offer it vnto vs. This is a plain declaration, that now Caluin wil not separate Christs body from the Sacrament as far as heauen is from earth, but ioine it thereto as truly as the holy ghost was to that doue, vwhere he was without doubt present truly, really, substantially. And this being so, is it not a great shame (vil some say) to charge Caluin and the Caluinists vwith contempt of the Sacrament, and to say, that they haue no other opinion of it, then Zwinglius, Carlostadius, and those other forenamed Protestants? Doubtles so he complaineth: *The aduersarie flander me* (saith Caluin) *that I measure this mysterie with the squire of humaine reason,* and gods power by the course of nature. But who so euer shal tast our doctrine herein, shal be rapt in'o admiration of gods secreete power. *W*e teach that Christ descendeth vnto vs as wel by the external signe, as by the spirite: that the flesh of Christ entreth in to vs to be our foode: that Christ truly with the substance of his flesh and blud doth

Christs flesh  
ioyned to the  
Sacrament.

Calu. Institut.  
lib. 4. cap. 17  
num. 24.

Caluin for the  
real presence.

La chair entre-  
mesques à nous

gene

# AGAINST THE SACRAMENT. 73

que life to our sowles. In the few words who so percei-  
veth not many miracles to be come ned. is more then a dolt.  
These words and other to the same effect are common  
with Calvin, as, that the symbole doth not only signifie a figure  
but truly also deliuer the thing which it figureth: that it  
bath the veritie which it signifieth, coniayned with it: vere  
exhibet quod figurat adiunctam secum habet veritatem. Vbi  
fignum est, ibi res signata vere exhibetur. VWhere the signe is,  
there also the thing signified thereby, is truly deliuered. Nether  
must we suppose the signe to be destitute of the truth signi-  
fied, except we w<sup>l</sup> make god a dece uer. For true it is, and we  
must needs confesse, that the sacrament comprisetb the visible  
signe, whereunto is ioyned the thing signified, wh<sup>ch</sup> is the ve-  
ritie of the same. In which kind of veyne and maner of  
writing he runneth on so lustely, that in his last Admo-  
nition to Ioachim VVestphalus, the principal minister  
& preacher of Hamburg, he boldly auoucheth h<sup>s</sup> doct-  
rine in this point to agree with the Lutheran Confessio  
of Auspurg, & also with Melanchthon penman thereof.  
In which Confession, the Sacramentaries no lesse then Ana-  
baptists are expressly condemned: and the Legates of  
the 4. Sacramentarie Imperial cities then present, were  
enforced to make and put vp to the Emperour Charles  
a separate Confession of their faith, because the Lutherā  
then called Protestant-princes and Cities, for this special  
opinion, reiected them. & wold in no wise admit them  
to ioyne with them in that Confession of theirs com-  
monly called Confessio Augustana. As also the next yere  
after, when certaine cities of the Suizzers, which were  
then sacramentaries, sued to the Protestants of Germanie  
to be receiued in to league with them, which for some  
respect the Germanes much desired: yet in fine the mat-  
ter being thoroughly debated, the Duke of Saxonie chief  
of the Confession of Auspurg, made them answer, that  
for so much as they followed an other doctrine concerning the  
Lords supper, it was not lawfull to enter any league with them.  
And albeit their societie by reason of their power and forces  
might stand the Germanes in great steed, yet he could not so

E 3 much

plurquam 9m  
pidus est.

Ibid. num.  
21.

Ibid. num.  
10.  
idem in  
Harmonia in  
Mart. cap.  
26. u. 20.

Calum. Ad-  
mon. 110. vlti-  
ma p. 23.

Sleidan lib. 7  
fol. 103. &  
109.

anno 1530.

Zwingli's con-  
fession of the  
Lutherans.

Idem lib. 8.  
fol. 119.

an. 1531.  
Non licere  
societatem cum  
illis ullam  
inire.

such regard that, lest gods heavy hand should fall vpon him, as the scrip ure witnesseth it hath fallen on others who to fortifie them selues, haue vsed the ayd and succour of such heretikes as they were. So that Calvin in saying he agreeth with the Confession of Augusta, consequently must needs say, that he condemneth the sacramentarie heresie, and acknowlegeth Christ truly and really present in the sacrament, in such sort and sense as the Confession of Augusta and Protestant princes of that Confession did.

2. ¶ And certainly these words and sentences vsed by Calvin, and a number of the like, are so euident, & seeme so opposite to al Zuinglian tropes and figures, that no man could otherwise imagine: but that Calvin thought rightly inough of the real presence. Truly in this veine of writing, his hipocrisie is so singular, that Ioachimus VVestphalus seemeth to make some doubt, whether Calvin in this point of controuersie thought as a Zuinglian, or a Lutheran. His words are: *Calvin vseth such art in handling this matter, he leaueh his reader so doubtful & vncertaine, what to iudge of him: he shadoweth his speach with such colours, that sometime it yeldeth a confession of faith like to our (Lutheran) churches: he seemeth to reiect the doctrine of Zuinglius, & to beleue, that the very body & blud of Christ is truly present and geuen in the supper with the bread and wine.* But yet in fine hauing conferred a number of Caluins words and writings to gether, he resolueh the contrarie: that he is a ranke Zuinglian, and vseth this craftie cōueyance of darke & obscure speaches only to abuse his readers & deceiue them more perniciously, of which speaches hauing recited a nūber, he thus concludeth of them: *Hinc cuilibet fit manifestum* (saith he) *Caluinum herere in eodem cano &c.* By view & consideration of these places, enerie man may see, that Calvin sticketh in the same mire, in which Zuinglius and other sacramentaries haue walowed, and that he is stirred vp with their spirite; and that vnder this craftie iugling, he singeth the old song of Zuinglius and Oecolampadius, & iumbleth in his figures and significations, taking away the true presence of Christs body & blud.

¶ Which

VVestphalus

de cana contra

Caluinum

71.

Caluinus

1. 71.

V. 71. 72.

73. 74. 75.

76.

pa. 76. 71.

Caluin a me-

re zuinglian.

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## AGAINST THE SACRAMENT. 75

which as VVestphalus at large very wel proueth by laying downe a number of testimonies out of him, so I wil make it manifest by declaring 4. or 5. special meanes & degrees (besides a sixt which is general) vsed by Caluyn to that effect.

The first is, by remouing away the true and real flesh of our Sauour, & in place thereof allowing vs a true & real qualitie and vertue thereof, to be sent downe & imparted to vs from Christ in heauen, by a new kynd of conduit pipe which he hath inuented. In description whereof albeit he seeme not wel stayd, for in one place of his commentaries vpon S. Iohn, when belike he was of that opinion, he teacheth that *the flesh of Christ is the conduit-pipe, which traduceth and powreth vpon vs life, which is intrinsecally resident in the diuine nature, the founteyne of life.* Ioan. 1. 4. but in his Harmonie, as also in his Institutions, when belike he thought that opinion somewhat to true and to much fauouring of a real presence (for if the flesh of Christ were the conduit pipe, and brought to vs the life, which is resident in the deitie, then must the flesh be communicated really vnto vs, for otherwise it can no more serue for a conduit-pipe to conuey in to vs such life, then a conduit-pipe distant a mile or 2. from a howse serueth to conuey water to the howse, vnto which it approacheth nothing nigh) he resolueth otherwise, that the holy spirite is the conduit-pipe, and *the flesh of Christ geueth life vnto vs for that the holy spirite causeth to flow downe, and to be powred on vs, life which is resident in the flesh remayning in heauen:* yet in fine he seemeth to choose rather this later sense, & so not now ioyning the flesh and blud of Christ vvith the signe, by the *omnipotent power of god*, but separating the one from the other as far as heauen is from earth, of Christs body communicated to vs in the supper, thus he vvriteth. *I conclude & graunt, that the body of Christ is geuen vs in the supper really (as they commonly speake) that is to say, truly, to the end it may be wholesome foode for our sowles.* I speake after the common fashion, but I meane, that our

Caluyn in Ioan.  
cap. 6. v.  
51.

Caluyn, Insti-  
tut. lib. 4. ca.  
17. num.  
12.

Caluyns con-  
duict-pipe.

Calu. Harmonia in Matt.  
cap. 26. v.  
26.

Calu. 1. Cor.  
ca. 11. v. 24.

Note this mea-  
ning.

Joan. 1.



*Vn quodam  
vniuersa ex  
Christi carne  
in nos diffusa*

*Christi body  
not in the sa-  
crament but  
some vertue  
thereof.*

*Luc. 6. 19.*

*Luc. 9. 46.*

*Matth. 8. 13*

*Matth. 15. 28.*

*Ioan. 4. 53.*

*Luc. 8. 45.*

*Caluin. vbi  
sup. v. 24.*

lowles are fedde with the substance of Christs body to the  
entent we may be made one with him: or (which is al one) that a  
certain quickening vertue is poured on vs out of the flesh of  
Christ by the holy ghest, although the flesh be far distāt frō vs.  
Is not here a straunge kind of meaning? a straunge decla-  
ratio, so to declare his meaning, that his meaning cleane  
ouerthroweth his words, whereof he pretendeth to geue  
vs the meaning? For how match those words immediat-  
ly going befoie with this meaning: *The body of Christ is  
geuen vs in the supper really*, I meane the substance of his  
body, or (which is al one) a vertue proceeding out of his bo-  
dy. Is this al one to say, *the body*, and a vertue of the bo-  
dy; a substance, or (which is al one) no substance, but an acci-  
dent, a qualirie? Doth not the scripture most evidently ac-  
cording to cōmon sense and reason, distinguish betwene  
Christ or the body of Christ, and vertue proceeding from  
him? which at some times wrought so, that al men desired  
to touch him, because vertue proceeded from him, and healed al  
that were present & desired so to touch him: at an other  
time, vwhen his body was in like maner present to al, the  
vertue thereof healed one only person amongest a num-  
ber. At an other time, it wrought the like benefite to per-  
sons many miles distant from the place where his body  
vvas: at some other time it did no such benefite to many  
that vvere not only in one place vvith him, but also tou-  
ched and pressed and throng him, vvho vvere neuer a  
vvhit the better therefore, but perhaps the worse. And  
yet forsooth is it al one, to say, *the body of Christ*, or a ver-  
tue issuing from his body? Or doth this man that thus  
speaketh in these most serious and diuine matters, care  
vvhat he speaketh? In the same place, going about as it  
were to moderate his former plaine speeches, he repea-  
reth that we receiue Christ remayning in heauen. And this  
communication of Christ which is offered vs in the supper, re-  
quireth neither local presence, neither that he descend vnto vs,  
neither that his body be infinitely extended, nor any such mat-  
ter; but we receiue him though so far distant from vs as heaue  
is, for that he causeth from heauen to descend on vs presently  
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## AGAINST THE SACRAMENT. 77

and truly the vertue of his flesh. Al vvhich in his Instituti-  
ons he expresseth more plainly by the similitude of the  
Sunne, (a similitude very familiar with Peter Martyr and  
others) that as the Sunne with his beames shining ouer the  
earth, doth after a sort communicate his substance with it to  
the engendring, cherishing & refreshing of the fruits thereof:  
so the spirite of Christ by his illumination traduceth vnto vs  
the communion of Christs flesh and blud, albeit the flesh it self  
enter not in to vs, no more then the Sunne leaueth his  
place in the heauen to descend downe to the earth. In  
which words and al this maner of discourse, there appea-  
reth a very plain and sensible contradiction to his for-  
mer talke. There, vve had in the mysteries of bread and  
vine Christ truly deliuered, I meane (quoth Caluin) his  
true body and blud, which veritie is truly conioyned with the  
symbole: here vve haue only a quickning vertue flovving  
thence. There, Christ had vs vnder the symboles of bread  
& wine to eate his body, & drinke his blud; & I nothing doubt  
(saith Caluin very religiously) but he truly reacheth it me, &  
I truly receiue it: now he not only doubteth of it, but al-  
so plainly denieth any such ether deliuey on Christs  
part, or receiuiing on ours, and in steed thereof placeth an  
irradiation or illumination as from the sunne, by vvhich  
a certain grace and vertue out of Christs flesh, as heate  
from the sunne is conueyed vnto vs. There, Christ descen-  
deth vnto vs; the flesh of Christ entred in to vs: and notwith-  
standing so great distance of place, the flesh of Christ penetra-  
teth and cometh downe vnto vs: in tanta distantia locorum  
penetrat ad nos Christi caro: here, al such veneration and ap-  
plication or cōmunication is vtterly refused & condemned;  
and Christ descendeth no more, then doth the sunne  
out of his sphere, no more (as he other vvhere vvriteth)  
then vve ascend vp in to heauen to him: mary yet we  
draw life from Christ, & Christ frō the substance of his flesh re-  
mayning in heauen powreth life in to vs, albeit his flesh enter  
not in to vs, *quoniam non incediatur in nos caro Christi*. There  
the matter vvas so incredible, so mystical, so miraculous,  
& far exceeding al capacite of man, that Caluin him selfe

*Institut. lib. 4.  
ca. 17. numm.*

*Ibid. numm.*

*Caluini con-  
tradictions.*

*quin ille vero  
porrigat.*

*Institut. ubi  
supra. numm.*

*See the next  
Division.  
Instit. lib. 4.  
ca. 17. numm.*

78 BRENGARIVS HERESIE

so singular a prophete and instrument of the holy ghost (as his scholes terme him) could *neither comprehend it by his wit, nor declare it by his tongue*: here, the matter is made so familiar and vulgar, as for the sunne to shine in a summers day, and therefore nothing so profound & hard to vnderstand, as Caluin vwith his hipocritical retorike vvoid make the case seeme. For vwhat plain & rural Caluinist can not comprehend this? But the manifold & manifest contradictions of Caluin to him selfe in this article vvill yet appeare more sensibly, if vve continue to declare, by vwhat other degrees he fallerth from his first high and diuine description of Christs real presence in the supper, to a plain Zuinglian and Carlostadian absence from the same. Let this stand for the first, vwhere in steede of *a true and real* presence of Christs *body and blud* deliuered vs vwith the figure or sacrament, vve haue not the true body, but only a certaine *vertue deriued* thence in to our sovvles: vvchich tvvo are as far different as is heauen and earth; as is the body and sovvle of Cicero, and his vvite or learning; as is Caluins person and his heretical Institutions, S. Peters coate and his shadowv, a good feast and the smel thereof.

- 3 ¶ The second degree of abasing the supper and contradicting that his first and more true opinion is, vwhen as he pulleth from the supper euen this communication of any such particular vertue and force, and maketh the vvhole eating to consist in only faith and beleeuing. For then, al such deriuing of vertue by his conduit-pipe from the flesh of Christ, is no othervvise deriued in the supper, then in any other good action of praying or preaching, vwhen so euer a Christiā man stedfastly beleeueth in Christ. So he vvriteth more commonly, and that according to the vulgar maner of al sacramentaries; as for example: *VVe confesse, that we eate Christ no other way, thē by beleeuing. Againc: VVe eate truly the flesh & drink the blud of Christ in the supper: but this eating & drīking is only by faith sicut nulla alia fingi potest, as no other kind of eating or drinking can be imagined. VVhich eating by faith & beleeuing* what

*Calu. in Joan.  
ca. 6. v. 47.  
Calu. Institut.  
lib. 4. ca. 17.  
num. 5.*

*VVhat it is to  
eate Christ in  
Caluins supper*

## AGAINST THE SACRAMENT. 79

what it is, & vvhhat he meaneth thereby, he declareth in his Catechisme, vvhether he geueth this definition of it. *In beleeuing that Christ is dead for our redemption, & is risen for our iustificatiō, our soule eateth the body of Christ spiritually.* VVhich being so, this maner of eating geueth no title of preeminence, nor maketh any kind of difference betwene the supper, and any othet time, place, or action, when so euer we belecue in like sort. Nether if al the eating consist in beleeuing that *Christ is dead for our redemption, & risen for our iustification*, is there any more vertue, force or quickening power (as Caluin speaketh) deriued to vs from Christs flesh, when we eate the Protestant supper, then when we eate ourowne dinner, in case we belecue Christ to be our redeemer & iustifier, which is the whole & only way to eate Christ, and *then which there can be no other imagined.* The Protestant at this supper hath perhaps a draught of wine & a bit of bread more then the stander by, or then we at our dynner, but our faith being as good as his, we spiritually and effectually and (touching *al deriuation of vertue from his flesh*) as profitably eate Christ. if so be at least we belecue his death & resurrection as fully and sufficiently as doth the Protestant, which is easie to do. VVherefore let this stand for a second degree of retracting his first iudgement, that here not only the true and real presence of the body and bloud, but also al true and real deriuation or participation of any vertue or force to be obeyned in the supper, is vtterly remoued: for so much as the supper conteyneth nothing singular aboue vsual Christian beleefe: and then doubtles no more real vertue is traduced from Christs flesh vnto vs supping, then to a child saying his beleefe, to a preacher preaching a good sermon, or his audience attending him: to a rich man geuing his almes, or a poore man saying his Pater noster, or (if that phrasē be better liked) the Lords prayer. Al which beleeuing Christ to haue dyed for their redemption, and risen for their iustification as well as doth a Caluinist (and so belecue they or else they are no Christians) eate Christ

*Catechis. Caluin. Domini. ca. 51.*

*Christ no other waye receiued in the protestant supper, then out of it.*

# 80 BERENGARIVS HERESIE

Calu. in Ioan.  
ca. 6. v. 53.  
54. t. in lib.  
contra V. B.  
phaliti pa. sim.

Beza epistola  
Theolog. 65.  
pa. 385.

Iewel 1074  
contra Hard.  
art. 5. Diuif.  
p. pa. 323.

Cal. Harma. in  
Matth. ca. 26.  
v. 26.  
Beza in Mat.  
ca. 26. v. 26.  
Calu Infirmu-  
tio lib. 4. ca.  
37. num. 31.

Christ as truly, & effectually, & really, as doth any Calu-  
nist, vvhhen he communicateth after Caluins guise. And  
this maner of eating is most frequent in the bookes of  
Caluin and al Calvinists: as when Caluin writeth,  
that we haue *perpetually a spiritual and ordinarie commu-  
nication & eating of the flesh of Christ out of the supper* (as  
wel as in the supper) & *this eating is wrought only by  
faith.* Mary in the supper there is a figure adioyned be-  
sides. As when Beza with a whole troupe of minitlers  
defineth in the synode of Rochel, that albeit the *supper be  
particularly appoynted for our mystical & spiritual commu-  
nication of Christ, yet Christ is receiued as fully, cum omnibus  
suis donis, etiam in simplici verbo, with al his gifts & bles-  
sings, yea in a simple word or sermon.* As when our  
English Iewel a true disciple of Caluin & Zuinglius wi-  
teth, that *Christ 6. Ioan. speaketh of the spiritual eating by  
faith, by which his very flesh & very blud in deed & verily  
is eaten & drunken. Notwithstanding we* (saith he)  
*that Christ afterward in his last supper vnto the same spiritual  
eating, added also an outward Sacrament or figure.* In which  
sentences Iohn Caluin, Beza with his Synodical ministers  
and M. Iewel teach according to the true opinion of al  
Caluinists and Zuinglians, that in the supper, Christs  
flesh or presence is no otherwise, then out of the supper,  
at any other time, saue that then there is a peece of bread  
in figure thereof ioyned to the spiritual eating. VVhich as  
Caluin truly accompteth among Christians to be very  
ordinarie because it is nothing els but to beleue. so it is so  
far from requiring any miraculous descent of Christ to  
vs, that according to Caluin & his folowers, vve rather  
vvorke the miracle in ascending vp in to heauen to  
Christ. For the right way to find Christ & receiue him in  
the supper (say they) is that our minds stay not in earth, but  
mount aloft in to the celestial glorie, where Christ dwelleth,  
there to embrace him. For the body of Christ is not infinite,  
but in one certaine place aboue the heauens. And so we en-  
ioy his presence as wel, as if he descended vnto vs. And ge-  
nerally, albeit Caluin after his maner affecting an ob-  
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## AGAINST THE SACRAMENT. 81

scuring in vttering his mynd (partly for that he vvould seeme to attribute much to the Sacrament because of the great force of Christs vvords and al the auncient church; partly for that he coueteth to blind and circumvent his ignorant reader; partly also and perhaps principally, for that he knew not well, vvhat vvvas his ovvne opinion, or was neuer settled stedfastly in any one, and therefore wist nor not verie wel how to expresse the same, as him self confesseth) may seeme somewhat to differ from other Sacramentaries; yet his doctrine in most places agreeing with them, maketh no difference at al betwene eating of Christs flesh in the supper and out of the supper: acknowledgeth no other eating but spiritually by only faith, of vvhich spiritual eating the Sacramental bread (as he writeth) in the supper, is a figure, a seale & confirmation. And he is greatly deceived (saith Calvin, what so euer magnificence and statelines in words I vse) who supposeth, that in the Sacrament anything is bestowed on him more, then is offered in the word of God (in hearing a sermon) and he receiveth with true faith. So writeth also Peter Martyr a right Calvinist: We attribute no more to the words of god then to the sacraments: nor more to these then to them. I adde withal, that touching the deliuey & obteyning of Christs body & blud, if ye respect the thing & substance it self, we haue it no more by the sacraments, then by words. *Nihilominus habetur ex sacramentis quam verbis.* VWhich thing also Calvin setteth downe as a sure rule and infallible. *Fixum maneat, non alias esse sacramentorum partes quam verbi Dei &c.* Let this stand for a sure ground, that there is no other office or action of the Sacraments (baptisme & the supper) then is of the word of god, vx. to offer & set before vs Christ, & in Christ the treasures of grace. Againe P. Martyr agreeing iust with Calvin before cited: That which Christ promised in the sixt of S. Iohn (where according to these mes comentaries he spake only of spiritual eating his flesh by faith) that he performed in the last supper: but not only there. For now al o he performeth it, when so euer we truly beleue that he dyed for vs. Mary in the

F supper

Before pa. 718

Christ no other  
vise receiue  
in the suppe  
then out of it

Calu. in Ioan.  
ca. 6. v. 54.  
56.  
Calu. Institut.  
lib. 4. ca. 14.  
num. 14.

Martyr in de-  
sensio. Eucha-  
rist. contra  
Gardinerum  
par. 2. regul.  
5. pa. 613.

Calu. Institut.  
lib. 4. ca. 14.  
num. 17.

Calu. in Ioan.  
6. v. 54.

Martyr vbi  
supra. parte 3.  
pa. 644. 547

*supper he ioyned therevnto bread & wine, as it were seales of his promise.* And this he hath in a number of places besides, where of I wil note one more, because it may serue for a farther point, and fuller declaration of that which I haue in hand, and whereof I shal haue cause to entreate more hereafter. *The body of Christ* (saith this martyr) *is receiued as wel in hearing faithfully the word of god, as it is in the sacraments. But sacraments or symboles are ioyned thereto as it were certaine external seales, by which the promises of god are confirmed. For the promise and graunt of a prince is first to be obtained by word, before it be confirmed with the seale. Let Gardiner strine and with him self so much as he wil, this hath alwayes bene the nature of sacraments.*

4

¶ Which phrase, maner of speaking and discourse of Calvin and Peter Martyr if we note exactly, we shal perceiue, that it containeth one other degree to remoue yet farther away from the supper, al cōmunicatiō of Christs flesh and blud, then hethereto hath bene spoken of: to remoue (I say) from it not only the substance, nor only the real vertue, which by the conduit pipe was coneyed to vs in the supper: but also the very spiritual eating. For albeit spiritually we may eate Christ in the supper, as we may also at dinner, or breakfast, or walking, or praying, or hearing a sermon, or when so euer we thinke on him & beleue that he truly dyed for vs: yet no such eating is proper to the supper. For we see it is cōmon to al times and al places. & the supper was not instituted therefore, but to *raifise, confirme, and seale* such spiritual eating: and herein in this *eating* consisteth truly the essence of Calvins supper, and not in eating the flesh of Christ and drinking his blud so much as spiritually. For such a supper imparteth not vnto vs nether cōmunicateth the body of Christ, nor is cause, instrument, or meane thereof, otherwile then for that it stirreth vp our *meane* mynths, and giveth vs occasion to beleue in Christ, by which beleef only and *no other wayes Christ is eaten.* So that if by hearing a good sermon, or reading

*Wh. pa. 681.*

*Before, pa. 78*

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 r comunicati-  
 on, or read-  
 ing

## AGAINST THE SACRAMENT. 83

ding a good chapter of the old testament or new, or  
 talking vvith a good zealous brother or siter, a mans  
 faith be better moued (then by receiuing the supper) to  
 beleuee, that Christ died & rose again (whereof many  
 zealous Protestants much doubt, & to reforme their  
 faith herein, haue need of better helpes then is yelded to  
 them by breaking of bread & drinking of wine) which  
 thing may be very common, and is very probably sup-  
 posed: then by such a sermon, such a chapter, such good  
 brotherly talke, Christs flesh is eaten more properly,  
 more truly, more really and effectually, then it is in the  
 supper. And therefore this is not the cause why the  
 supper was instituted. For so the word & preaching ser-  
 ueth much better, as Peter Martyr also conuincd by ma-  
 nifest reason and sequelle of the Caluiniian doctrine con-  
 felleth. For being thus vrged. *I deny not (saith he) but  
 this is our doctrine, that the body of Christ is receiued no lesse  
 in words, then in the sacrament: or symboles. For this recei-  
 uing is wrought by faith. And to faith we are stirred vp by  
 words, as well as sacraments. Neque vereor dicere multo etiam  
 magis &c. And I feare not to asseme, that we come to  
 the receiuing of Christs body much more by words then by  
 sacraments. For sacraments haue al their force from the  
 words. VVhich is most euident to any Christian man in-  
 dued with comon capacitie. To vvhom if one say these  
 words: that Christ dyed for our finnes, & rose againe for  
 our iustification, by whose death we al looke to be saued & ob-  
 tayne eternal felicitie; and an other bring him in to the  
 Protestant congregation. and there breake before his  
 eyes a loaf of bread, and sit a goblet of wine; comparing  
 these two together, there can be no question, but the  
 first vvords are ten tymes more awayleable to make the  
 hearer eate Christ by faith, then this later dumb ceremo-  
 ny, vvhich may haue twentie other significations, as  
 well as Christs passion, death and resurrection, and our  
 iustification; and doth not, nor can signifie any such  
 thing, except some body tel him that such a significati-  
 on is meant and intended thereby. VVherefore the bo-*

*Breke in 2<sup>o</sup>  
 corin. 14, 29  
 v. 23.*

*Christ receiued  
 better out of  
 the supper  
 then in it.*

*Martyr vbi  
 supra. parte  
 3. pa. 683.*

*See after cap.  
 7. num. 2.*



# 84 BERENGARIVS HERESIE

dy of Christ being better receiued before supper by reading, talking, conferring vvith some honest zealous brother, or (before the taking of the bread) by the preaching of the minister, then by such symbolical receiuing of bread & wine: & Christ being in that sort, out of the supper both more cōmonly and ordinarily receiued (as Calvin confesseth, and euerie man may see) then in the supper, which chaunceth to many scarce once in the yere, to some *scarce once in 10. yere*: the receiuing also out of the supper by words, being more effectual and profitable then in the supper by bread & drinke, as P. Martyr acknowledgeth and by good reason iustificeth: hereof Luther's obiection against this Caluinian supper, albeit it were very rude and rustical, yet lacked it not altogether ground, that Christ had smale occasion to institute such a supper, vvhereof *al the Christian world is ful*. For there is neuer a Christian, but ether doth, or at least may make this supper euery hovvre of the day, & night also, if he vvake, and thinke vpon the passion and death of Christ. VVhich obiection of Luther, because it is though grosse and blunt, yet sure & euident; therefore to auoyd that absurditie, and that this supper of Carolostadius & Zuinglius invention and framing, but of Caluins polishing and persfing, should not be altogether voyd of some vse, this vvas deuised, that it should serve for a scale to confirme the ministers preaching and the brethrens receiuing, vvho ether before the supper, or in the supper, according as their mynd vvas thinking of Christ, hauing eaten him by faith and cogitation spiritually, afterwards resorting together to their supper, there receiue the scales of bread and vvine, or some other nutriment to confirme & assure them, that before, they haue receiued the Lords body spiritually by faith. And this is the sealing and confirmation proper to the supper, vvhereof in the places before noted P. Martir and Calvin vvrite, and vvhich Calvin most accompreth of, & therefore geuing the definition of a Sacrament as it is common to the tvyo, Baptisme and the Supper, vvhich

*Statutus in  
Apolo. de con-  
cordia Luther-  
van. pa. 105.*

*Before pa. 65.*

*Before pa. 80.*

*The sacramēt  
only a scale.*

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P. Martyr ac-  
hercof Luper,  
per, albeit it  
or altogether  
institute such  
l. For there  
at least may  
& night also,  
and death of  
it is though  
fore to auoyd  
olostadius &  
Caluins poli-  
her voyd of  
d serve for a  
and the brep-  
per, or in the  
ing of Christ,  
spiritually, af-  
upper, there  
e other nutri-  
ore, they haue  
h. And this  
to the supper,  
artir and Cal-  
mpreth of, &  
ament as it is  
upper, vvhich  
only

# AGAINST THE SACRAMENT. 85

only he admitteth for sacraments, maketh the very ef-  
fence & nature of them to consist in this sealing. *A Sa-  
crament* (saith he) *is an external signe, whereby the Lord sea-  
leth to our consciences the promises of his beneuolence, there-  
by to proppre vp our weake faith.* And this sealing and con-  
firming is taught both by Caluin, and al other right Cal-  
uinists as a most special & substantial proprietic of their  
supper, and the other sacrament of Baptisme also: as  
that baptisme sealeth to vs remission of sinnes and electi-  
on to life eternal, the supper sealeth to vs the manduca-  
tion of Christs body and blud, which by faith we haue  
receiued. For truly to speake, after these mens doctrine,  
the Supper yeldeth no more the one, then baptisme doth  
the other: the supper no more conferreth or imparteth  
Christs body, then baptisme conferreth remission of  
sinnes, and election to life eternal. But (saith Caluin)  
*as in publike grauntes, the seales which are set to the writings  
and instruments, are of them selues nothing (for if nothing  
were written, the putting to of the seale were of no effect) but  
when the writing is made & graunted, then the seales con-  
firme, & make the same more autentical: and as among the  
auncient Greekes & Romanes their leagues and treaties of  
peace were confirmed by killing a sow, which sow so killed had  
bene to no purpose, had not the words & couenants of the trea-  
tie bene accorded before: for many a sow is killed, which sig-  
nifieth no such mysterie: & likewise in comon contractes,  
when matters haue bene by words of friendship & agreement  
before concluded & arrested on, then is the contract ratified &  
confirmed by shaking of hands: without which antecedent  
words of concord, the shaking of hands is nothing, which may as  
wel be done by an enemy to euil purpose, as by a friend to good:  
euen so fareth it in the sacraments of baptisme and the supper,  
which are seales to ratifie & cōfirme spiritual things, but  
not to geue or confer them, as hath bene said before.*

So then now we are come so far of from our first di-  
uine opinion of the Sacrament, that no maner cōmu-  
nication of Christs flesh is properly attributed vnto it:  
no more then the graunt of a Lordship by the prince to

*Calu. Institus.  
lib. 4. ca. 17  
num. 1.*

*Calu. ubi su-  
pra, num. 5.*

*The 2. sacra-  
ments, what  
maner of seales*

*Ibid. num. 6.*

*Christ no  
vvoyes com-  
municated in  
the sacrament*

his subiect, is to be attributed to the seale of wax; the articles of peace betwene the Romans & their enemies to the sow or hog; the private cōtractis betwene men in buying, selling, borowing, &c. is ascribed to the shaking of hāds which only succedeth in confirmation of bargains premised as the sacramēt of the supper, succedeth for a seale & confirmation of the body of Christ, which the Protellat hauing eaten before, for a pledge & ratification thereof as tervwards eateth & drinkeeth this symbolical bread & vvine.

S

But yet Calvin staiech not here, nether can he very wel. For besides some other absurdities against this scaling, inuented by him without any vvarrant or probable pretext of scripture (as shal be shewved here after) this is one sound argument to breake al these scales, for that they thus vied are very lying and counterseit scales, and therefore not to be thought in any case to proceed from god, but rather from his enemy the deuil. For seing (as Calvin testifieth) *sure it is*, that many which come to the Lords tables, haue no participation of the flesh and blood of Christ, they feede not on him spiritually, but remaine his enemies, and receiue that bread and vvine to their condemnation: and yet this notwithstanding the minister geueth indifferently to al, these scales, which confirme & assure to them al, that they haue receiued Christ maruelous effectually; how cā it be auoyded, but the minister lyeth downe right, vwhen in fact he thus informeth the communicants? as also he plaiech the traytourt against god: in that he putteth his seale to a blāke, where in god neuer wrote ought: that is to say, he testifieth by deliuering this symbolical or scaling bread and vvine that god highly fauouerech and loueth such a protestant vvhom yet in veritie god hateth and purposeth eternally to damne. Nether doth Calvin, nether can he by any probable colour auoid this absurditie. Only somvvhat to mend the matter & to proppe vp his poore Supper, that it be not altogether void and ridiculous, he continually runneth on farther and farther, and at length alloweth it (for his final conclusion) to be a memorial, or commemorative

See chap. 4.  
1549. 3. 4

Calu. in Ioan.  
as. 6. v. 54.

The commun-  
ion a lying  
& counter-  
feit seale.

wax; the an-  
emies to the  
en in buying,  
king of ha-  
bargains pre-  
th for a feale  
the Protellat  
ion thereof af  
read & vvine,  
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ales, for that  
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For ſeing as  
come to the  
deſh and blud  
but remaine  
vine to their  
ing the mini-  
vvhich concei-  
ued Chriſt  
d, but the mi-  
e thus infor-  
the traytour  
blake, where  
e teſtifieth by  
d and vvine  
a proteſtant  
feſh eternally  
e by any pro-  
ſomvvhart  
Supper, that  
e continually  
t alloweth it  
r commemo-  
ration

# AGAINST THE SACRAMENT. 27

ratione ſigne, to recal to our memories the death of Chriſt;  
may yet vvith this ſober caueat, that vve ſuppoſe in no  
vvife, there is in it any vertue or grace of ſanctification,  
but only a bare memorial, as it vv ere a picture or image  
rudely faſhioned to helpe our vv eake memories, and put  
vs in remembrance of Chriſt. Both theſe parts I vvill ioyne  
together for breuities ſake, and for that Caluin alſo tea-  
ceth them both together in very precise and plaine ter-  
mes. Concerning the one part, that it is void of al vertue,  
vve muſt beware (ſaith he) that we fall not in to error by reaſon  
of ſuch ſpeeches, as the ſa- bers ſometimes uſe, concerning more  
honorable praiſe and commendation of the ſacraments then nee-  
ded, as though there we can hid vertue annexed or ioined  
to the ſacraments, as wine is offered to vs in a goblet. For ſacra-  
ments are the ſame thing to vs from god, as meſſengers that  
bring good newes are from men: or els we may wel liken them  
to an earneſt penny in confirming a bargain: for that the  
of them ſe-ues geue no maner grace, but they declare, and  
ſhew, and confirme ſu h things as by gods bountyſulnes are ge-  
uen vs. Again in the litle booke which he made contey-  
ning the conſent of doctrine betwene his Genevian  
church, & the Tigurine of Zuinglius foundation, thus is  
their conſent expreſſed touching the ſacrament. *Si quid  
boni nobis per ſacramenta conferuntur* &c. If any ſhould be beſtow-  
ed on vs by the ſacraments, that is not wrought by the proper  
vertue of the ſacraments, no not if ye ioyne to them the promiſe  
of god, with which they are adorned. For it is only god that  
worketh by his ſpirite. And albeit he uſe the ſervice of ſacra-  
ments; yet thereby he nether powreth his grace in to them, nor  
withdraweth any thing from the force of his ſpirite, but for  
our rude and groſſe capacitie ſo uſeth the e helpes, that yet al  
vertue of action or operation remaineth in him ſelf alone. As  
for the ſignes (ſaith Beza after Caluin) there is in them no  
other force or vertue, but ſo far forth, as by thoſe external ob-  
iects of bread and wine our internal ſenſes are moued. In  
which words both the maſter and the ſcholer, both Cal-  
uin & Beza, the church of Geneva as alſo Zurich remoue  
al maner vertue of grace and ſanctification from the  
ſacraments

The commu-  
nion, a graſie  
image.

Ca. v. Inſt. 10.  
11. 4. ca. 4.  
num. 17.

No kind o  
grace annexed  
by the ſacra-  
ment ſupplies.

Conſeſſio mu-  
tuæ neceſſita-  
tis. & Ge-  
neuiſe. inter  
operecula Cal-  
uinus.

Beza lib. de  
ſumma rei ſa-  
crament.  
qu. 1. 2.

## 28 BERENGARIVS HERESIE

sacraments, and make them mere signes, and as it were painted tables to bring vs being otherwise forgetful, rude and grosse, to remembrance sometimes of Christ: which is the second part, and clearly set downe by Calvin, who writing vpon S. Paule, and declaring what is the force of the Eucharist, maketh it to consist nether in deliue- ring vs the body & blud of Christ present with the signe, nor yet in deliuing to vs some real vertue from that di- uine body remayning in one only place, nor in spiritual imparting the body or vertue of it, nor in sealing that which was receaued before. nor any matter hetherto trea- ted of, but only in that it serueth as a picture, or image to put vs in remembrance of Christ: so that if we were of good memorie to remember Christs death without this breaking of bread and drinking of vvine in the sup- per, by his iudgement the Supper might be spared wel enough. Vpon Christs words; *Do this in remembrance of me*, thus he argueth. *Ergo cena  $\mu\eta\mu\alpha\delta\epsilon\upsilon\sigma\sigma\epsilon\upsilon$  est &c.* Therefore the supper is a token or memorial, appointed to helpe our infirmitie. For if otherwise we were myndful enough of Christs death this helpe were superfluous. And this is common to all sacraments. for they are helpes of our infirmitie. VVhich vvords withdravv from the Supper al maner grace and vertue, and leave it a naked and bare signe, ordeyned only to helpe vveake memories, and as Zuing- glius defineth it, to be nothing els but a commemoration & thanks-giuing for the Lords death. And so (saith he) the old writers called it the body and blud of Christ, when as in the meane season they meant it to be no other thing then a signe or figure, which renewed the memory of Christs body deliuered for vs: as if some good wife receiuing a ring of her husband when he goeth out of the towne, should cal that ring her husband. For vvhich cause he useth to cal the sacramēt symbolical bread and memoratiue bread, *panis memorialis*: of like qualitie or proprietie to signifie Christs death, as is the iwie bulsh to signifie the sale of vvine, or in some places a vvaze of stravv to signifie vvhere is good ale, or (as Zuingli<sup>o</sup> vsing more Capitaynelyke and honorable comparison to the

*The supper on  
ly a token or  
signe.*

*Calvin in 1.  
Corinth. cap.  
11. v. 24.*

*Zwingli in 1.  
al Valentini  
Compar. fol.  
237.  
Non aliud  
quam signū  
vel figurā.  
Idem tom. 2.  
de cena dom.  
brutus &c  
explicatio. fol.  
293.*

*Ibi. Comment  
de vera &  
falsa religio.  
ca. 4. Eucha-  
ristia. fo. 213*

honor

# AGAINST THE SACRAMENT. 89

honour of his mysteries) as a noble mans armes or prin-  
ces scutchion signifieth the noble mā or prince to vvhō  
it apperteineth. For so vvriteth he, See and marke wel : this  
is the sacramental presence of Christs body in the supper, as  
Charles the Emperour or the king of France is said to be in the  
kingdome of Naples, because their banners or scutchions are  
there, where as in in the meane season one of them remaineth  
in Spaine, the other in France. So Christ also is here pre ent in  
the harts and minds of the faith'ul. As for the bread and  
wine, they are wont to be called Christs body and blud: but they  
are no more so, then those banners or scutchions are the kings  
them selues. non magis eadem sunt, quam signa sunt ipsissimi  
reges. The selfe same in sundry other places he exprelieth  
by many like similitudes, some times calling them *tesse-  
ras militares* soldyars markes; at an other tyme comparing  
them to a white crosse, or red, vvhereby the Suizzer  
soldyar and the Burgundian are distinguished, vvchich is  
his more vsual comparifon. The sacrament (saith he) is an  
external marke whereby we shew whose men we are, & what is  
our dutie, as one that weareth a white crosse, thereby declareth  
him self to be a Suizzer. And this is Caluins resolute iudge-  
ment of the supper, that it serueth for nothing els, but for  
a memorandum to refresn our memorie: vvchich I could  
thevv more at large out of his vvritings, vvcre not the  
thing euident inough of it self. For although some Lu-  
therans not so conuerfant in Caluins hypocritical stile,  
vvhereby he vseth to set a graue & solemne countenance  
on the matter, vvchich othervvise is light and apish, make  
so great a difference betvvene the old & nev्व sacramen-  
taries, as before hath bene touched, as though Carolo (sta-  
dius, Zuinglius, and other of that reuerend antiquitie  
thought one vvay; and Calvin and the later heretikes of  
this nev्व creation vvcre of an other beleefe: yet in truth  
if vve desire to heare and haue his plaine and simple ex-  
plication, such as his solovvers must be lead by, he then  
answereth (and so Beza in his behalfe protesteth) that he  
esteemeth of the supper no othervvise, nor any vvaiies  
more diuinely, then those auncient and first sacramenta-

*Idem Tom. 2.  
responsio. ad  
Lutheri Con-  
ception. 477.*

*The supper  
bapt. 3.*

*Zuing. Tom.  
2. lib. de bap-  
tismo. fol. 59  
60.*

*pa. 70.*

*Calvin a more  
Zuilingian.*

ries did. And therefore to such Lutherians, and other Adversaries who objected that Calvin a late vsplatt, in this matter varied from those more auuncient Euangelists; Beza vwith great stermacke replieth: *Dico impudentes esse calumniatores, qui &c.* I say, they are very impudent slanderers that imagin there was euer any cōtrarietie betwene those most excellent men, Zuinglius, Oecolampadius and Calvin, in their doctrine concerning the sacraments. So that saying vwhat is the doctrine of one of these great and excellent men, the same is the doctrine of the other: vwhere as both by Calvin and also Zuinglius the supper is nothing els, but a token and memorial, an obscure and slender image of Christs death passed (vvhich in bread and vvine is but poorly represented) it foloweth, that not only the true and real presence of Christs body as in the first place, nor only a real vertue deniued and flowing from the flesh of Christ as in the second; but also al other vertue, grace & operation is quit excluded & remoued from the supper, and that left a bare and naked token, such as is a lyon rampant set in the beginning of M.B. his booke to represent the king of Scotland, or 3. lyons passant to represent the Queene of England.

6 ¶ To which purpose also, it auayleth much more, to consider one other general point of their doctrine concerning the sacraments of the new Testament; to wit, that the Protestants and Calvin especially, make them euen & leuel vwith the sacraments of Moyses law, attributing no more to our Eucharist then to the Iewish calices, or sheep, or lab, or bread (minchah) vsually adioyned to al their sacrifices. For which of these they wil make most properly answerable and correspondent to ours, as they vse the matter, I know not wel; for that plaine bakers bread without sacrifice and real presence, is not very aptly figured by the first: and this being as graceles and empty bread, as bread may be, cā not be wel forefignified by the last: for that things performed in the new Testamēt should be of more honour, grace, vertue & efficacie, then vvas the signe prefiguring it in the old. But to omit this,

in

Beza epistol.  
Tome 8. 1.  
pa. 7.

The supper a  
bare sign.

Leuit. 2. v. 1  
24. 5. 6. &c.

Sacraments  
of Christ, no  
better then  
the Iewish.

# AGAINST THE SACRAMENT. 91

in that the Sacramentaries, & namely Calvin make no difference touching vertue and grace, betwene the sacraments of Christs gospel, and Moyses law; hereof it is inferred yet more certainly & assuredly; that al his first amplification of the diuine presence of our sauours body and blud in the Eucharist is mere verbal and fantastical. For in the sacraments of the old law, nether he, nor any of his vvil graunt I suppose, that ether Christs body & blud vvas truly & really ieyned vvith the signe, or any quickening vertue flowing from Christs flesh was annexed to those sacraments. For in al this discourse the reader must euer note & carie away the state of the question, which is; no<sup>r</sup> what those men beleued then, or vvee beleue now, or vvwhether they did eate Christ by faith spiritually as we do, or how they vvvere sanctified or iustified by him, as we are: but what their sacraments & ours in them selues & by them selues considered, were: vvhat vertue and grace they gaue by their ovvnera<sup>r</sup>e, in that they vvvere, and ours are: sacraments ordeyned by god, sequestred from al forain and external consideration. Nowv that thus Calvin matcheth the levvish sacraments of Moyses law, vvith ours deliuered by Christ in the Gospel: it is very manifest. That *cholistical opinion* (saith he) *whereby the Papists put a great difference betwene the sacraments of the old and the new law, as though they figured on'y the grace of god, and the'e gaue it presently, is a'together to be abandoned.* For the Apostle Pau'e's speaketh no more diuinely of the one, then of the other: whereas he teacheth that our fathers of the old law did eate the same spiritual meate that we do, 1. Cor. 10. v. 3. &c. And to the end no man (vnder the gospel) should prefer him self as though he had some priuilege, the Apostle preuenteth this objection, making them altogether like to vs. And especially he sheweth this equalitie in the sacraments. *Wherefore at vvhat soeuer we haue now giuen vs in our sacraments, the same the Iewes of old receiued in theirs, that is, Christ vvith his spiritual riches. And the vvirtue vvich ours haue, they a' so found in theirs, to vvite, that they should be ioyles of gods beneuolence.* Again in the same

*B fore, pa. 78  
72. &c.*

*The state of  
this question*

*Calu. Institue  
lib. 4. ca. 14.  
num. 23.*

*S. Paulus  
vnder 1. cor.  
10. v. 3. &c.  
d. See of  
ter, num. 8.*



*Ibi. num. 20.  
Calu. in 1. Cor.  
20. v. 1. 2.*

*Maister in 1.  
Cor. ca. 10. v.  
1. 2.*

*Ep. 2. in idē  
cap. v. 3.*

*Vñ duntaxat  
diximus est.*

*Musculus in  
locis commun.  
cap. de signis  
sacramental.  
pa. 298.*

*Christian &  
Iewish sa-  
craments com-  
pared toge-  
ther.*

same booke and chapter. Circumcision geuen to Abraham, the Iewish purifications and washings, the sacrifices, and such other rites of Moses law, were then the Iewes sacraments, in place whereof haue succeeded in the gospel, baptisme and the supper. Both theirs and ours were referred to the same end and scope, that is, to direct men to Christ, or rather as images to represent him and make him knowne &c. The only difference betwene them, is this, that the Iewish figured Christ as yet to come, ours notifie him already come and exhibited. The like he hath in many other places, and it is the general sense & commentarie of al or most Caluinists & sacramentaries writing vpon the first epistle to the Corinthians, cap. 10.

VVhich equalitie Musculus very exactly & better to the vnderstanding of the reader, explicateth in particular running thorough al cases and points, wherein these sacraments may be compared one to the other: the summe of whose comparison in his owne words is this. 1. If we regard that which is more principal in the sacramental signes of the old and new testament, so there is no difference betwene them: one and the selfe same god, Christ Ie. us the mediator of grace, was author of both. 2. Both the one and the other, were geuen to be signes of grace. 3. As in the old, so in the new, the signe and the thing signified differ. For one thing is signified, an other vnderstood. 4. Touching the thing signified, it was al one in both. Circumcision was a sacrament of our nature to be regenerate and purified in Christ, so is baptisme. Circumcision was a sealing of the iustice of faith, Rom. 4. so is baptisme. Circumcision was a signe of gods couenant: so is baptisme. The paschal lamb was a sacrament of Christ the immaculate lamb, by whose blud we were to be redeemed: so our bread and wine is a sacrament of the same. VVe haue the same meate & drinke, which they had, 1 Cor. 10. So hether to there is no difference betwene our sacraments and theirs. But now cometh the greatest difficultie. the efficacie or effectual working and conferring of grace, whether in this also, those sacraments were match vvith ours, vvich equality the whole course of scripture, and state of the old and new testament seemeth

# AGAINST THE SACRAMENT. 93

meth to improve. Concerning this question, thus proceedeth this Euangelist: *I confesse that the auncient fathers* (he might and should haue added, and *with them the Apostles* and namely *S. Paul*, as out of him shal hereafter be declared) *in this point attribute more to our sacraments, then to those other, and far extol ours, as though they did not only signifie, but also geue and conferre grace and iustice, euen to them that are in mortal synne, and lacke faith:* (where in he grossely beliethe the auncient fathers, as also al other Catholiks) *but this is an error vterly to be reiected of al sayth ful.* For it fighteth directly with the doctrine of iustifying faith which is so necessarily required, as that without it, the sacraments are not only vnprofitable to the receiuers, but also hurtful. For sacraments as they are signes of grace, so they signifie grace (& geue none) as wel in the new testament as the old. As they are seales of iustice of sayth, so seale they and confirme it not only in the new testament, but also in the old: and they confirme it, not as the spirit sealeth, but as signes do seale. As they are figures, so by the external shape & similitude they figure and represent the things signified, as in the old testament. so in they new. In that they are memorials, so in the mynds of the faithful renew they the benefites of heauenly grace, no lesse in the old testamēt, then in the new. If besides this we attribute any force to our sacraments, that they worke grace, iustice, health in those that vse them, we geue to them that which only is the worke of the holy ghoſt. For our sacraments wash from synnes, iustifie and sanctifie no otherwise then those did of the old testament &c. and therefore in this respect we ought to put no difference betwene them. Out of al which so diligent and exact comparifon he dravveth this conclusion. That sentence (belike of Luther, vvhom there he citeth for proof of this doctrine) is verie true, that not the sacramēt, but faith of the sacramēt iustifieth, & that as wel in the old sacramēts, as in ours. VVhere fore there is no other vertue or efficacie in our sacraments, then was in theirs, and it was rashly said by Austin in psal. 73. that the sacramēts (Iewish & Christian) were not al one: because other are the sacramēts which geue health or saluatiō, other that promise a sauour. The sacramēts of the new Testament

*Ibid. pa. 299.*

*The auncient fathers reiected & flamm-d.*

*Sacraments Christian & Iewish al one.*

*Ibidem.*

*S. Austin condemned.*

*Testament given: saluation those of the old, promised a Sauiour.*

*This is very absurdly spoken &c.* VWherefore this being put downe as a sure ground: that the sacraments of Moyles and Christ, of the law and the Gospel, agreed & were al one, saying that they pointed to Christ as afterwards to be incarnate, ours point to him as being now incarnate already; hereof the reader meanelly skilled in diuinitie ether Catholike or Protestant may quickly gather & conclude, that al these first rhetorical gloses of Calvin touch-

- » ching the vvonderful, supernatural, incomprehensible. &
- » inexplicable vvorthines of the Eucharist, of Christs
- » flesh truly ioyned with the bread, of his blud truly and
- » really deliuered with the cuppe, beyond al reason and ca-
- » pacitie of man, by the only omnipotent operation of the
- » holy ghost &c: are nothing els but so many wonderful

*Caluins hypo-*  
*crisie.*

sensible palpable and impudent lyes and mockeries. For both Protestant must graunt, and Catholike doth confesse, and the scripture convinceth, that Christ vvvas in no such vvise conioyned vvith the bread or vvine, or oyle, or washings and purifications, or ashes of a heifer, or flesh of a calte in the old law. For is there any Christian, yea Calvinist or Anabaptist, so meanelly instructed in Christian faith, that vvhen the Iewves did eate some such bread, or a peece of calves flesh, vvill say that *vvnder those signes of bread or calves flesh, was deliuered to the Iewes the body and blud of Christ*: that the *veritie of Christs flesh was conioyned vvith those signes*: that Christ truly gaue them his flesh & blud to the end they might grow in to one body vvith him: that Christ descended vvnto them as wel by the external signe as by the spirite: that his flesh did penerate vvnto them: vvith thing albeit it seeme vncre lib'e in s. greg: distance of places (as is heauen from earth, especially Christ being then not incarnate, and so having nether flesh nor blud, nether in heauen nor earth) yet by the holy ghost & omnipotent power of god, this was truly done, this flesh and blud was truly and verely exhibited, as truly and really as the holy ghost vvvas in the dove at Christs baptism. VWhich thing although our mynd and reason can not comprehend

*Before page*  
*v. 72. 73.*

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# AGAINST THE SACRAMENT. 95

*prehend, yet let our faith be true.* For true it is, though most miraculous: & in these sacramental earings of the Iewes *who so perceiue h not many miracles to be cōeined, is more then a dolt:* were he not, if not in vvrit a very dolt & asse, yet surely in diuinitie a very simple one, vvho vvould attribute such miraculous excellencie to the ceremonies of Moses law, vvwhich them selues notwithstanding al their hyperbolical & lying flourishes, meane not to be true no not in the gospel? An l vvhat so euer they meane, the vniuersal scope and drift of scripture denieth & refuteth it in the old law most effectually?

For although the good men vnder the law, which vnderstood their ceremonies an l sacraments to be shadowes and darke presignifications of a Messias, and by vsing them were kept in an obedience and orderly subiection and expectation of a Saviour to come, by such obedience & faith pleased god. and were therefore rewarded at his hands: yet that those ceremonies and sacraments velded them any such grace as is here declared (much lesse the participation of Christs true flesh & blud which is the supreme & soueraine grace of al that euer was or euer shal be in this world) the old testamēt it self and also the new in many places denyeth, especially the Apostle S. Paule in whole chapiers of his epistle to the Hebrewes: where he most expressly treateth & discourseth of their sacraments, and state of the old testament in comparison of ours, and state of the gospel. For to omit sundry textes apperteyning to this purpose in the Prophets & Euangelists, & to rest only vpon S. Paule, when he saith, that circumcision, the principal sacrament of the law, *was nothing, of no effect* to conferre grace and that Abraham him self vnto whom singularly circumcision was a *sa'e of the iustice of faith*, was not yet iustified in circumcision nor by circumcision but otherwise: when he disputeth, that *no worke*, no ceremonie, no sacrament of *the law* was *available to iustification*, but only the faith and grace exhibited in the new testament: when he calleth al those Iudaical sacraments in-

*forma*

*Galat. 3. 23. 24.*

*No grace goun by the sacraments of the law.*

*Galat. 3. 8. Galat. 6. 15. Rom. 4. 11. Rom. 3. 30.*

*Rom. 4. 2. Gal. 3. 7.*

- Galat. 4. 9.* *firma et egena elementa, weake and pocre elements, or as the English bibles translate it, weake and beggerly ordinances:* when he teacheth, the vvhole law, and al the ceremonies & sacraments thereof to haue bene reiected and altered, because of their *weakenes and vnprofitablenes*; that those sacrifices, & baptisimes, and meates, & drinkes, &
- Hebr. 7. 18.* blud of oxen and goates, were only *iustices of the flesh, & sanctified* those that vsed them no otherwise, then in taking away legal pollutions, and so purified men only according to the flesh, and therefore were instituted by god not to remayne for euer, but only vntil *the time of correction* or new testament, and then other maner sacrifice and Sacrament should succede in their place: briefly
- Hebra. 10. 1.* when he teacheth *the law to haue had a shadow of good things to come, not the very image* of them, much lesse the
- Coloss. 2. 17.* body which is geuen by Christ in the new testament; that it was impossible for the blud of those sacrifices to take away sinne, and purifie the conscience: for vvhich cause also god foretold by his prophets, that he vvould reiect those
- Hebra. 10. 4. 11.* *hostes and oblations & sacrifices and that they pleased him not:* vvhhen the Apostle thus vvriteth, thus teacheth, thus disputeth against those legal sacraments: vvhhat Christian man vvill say, that vvith them was exhibited and conioyned the true flesh and diuine blud of our god and Sauour, as before according to Caluins first preaching the same is conioyned vvith the sacraments of the new law? If vnder those elements of bread and wine as now
- Blasphemie of the Caluinists.* in the supper, the body and blud of Christ, were not only *figured, but also truly deliuered*; if vvhhen they were eaten of the Iewes, by the omnipotencie of god and miraculous operation of his holy spirit, *Christ Iesus, I meane* (as Calvin teacheth me) *the flesh & blud of Christ*, yea the very substance thereof, as Beza also with the consent of a whole Caluinian Synode speaketh, were receiued vvithal; then truly S. Paul in calling such a Sacrament a *weake and beggerly ordinance*, had bene a very vveake Apostle, an vnfit instrument to publish *Christs name before nations and Princes* of the vvorld, vvho of Christs diuine
- Beza episto. Theolog. 65. pa. 283.*
- Act. 9. 5.*

IE 96  
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diuine person, of his pretious flesh and blud, the price & ransom of the world, & reconciliation of all things in heauen and earth, had had to meane a. d. beggerly an opinion. But because most sure it is, that S. Paule was far from any such beggerly, or rather beastly & ethnick cogitation; let the Calumnies, who in this detestable & blasphemous conceite followeth Caluyn, know that to him S. Paule speaketh, and he that once to his eternal payne (vnles he in time repent) feele true that which S. Paule threatned him, eue for this particular blasphemous heresie of matching the base Iewish ceremonies with Christs most heauenly and diuine sacraments: *A man making frustrate the law of Moyses is adu.iged to death therefore by the verditte of 2 or 3. witnessers. How much more deserueth he more extreme punishment; which thus treadeth the sonne of god vnder foote, and offenceth the blud of the new testament polluted, by making it nothing superiour to the blud of beasts, and so hath done contumelie to the spirit of grace, & beyond al measure abased most vily and contemptuously the diuine state and maiestie of the new testament! Let the discrete reader know that against this Iudaisme, the Christians ever since the beginning of Christianitie, haue had touching their sacraments, a more excellent faith and diuine perswasions; as who vpon warrant of Christs words, haue euer beleued that in the one sacrament was deliuered the body and blud of Christ, the same in vertue and truth of substance that was sacrificed on the crosse, as before more largely hath bene deduced. And for the other sacrament (for I mention no more, because these men acknowledge no more) the holy scriptures and writings of the Apostles, and the church ensuing, haue yelded vnto it as to an instrumental cause, higher grace & vertue then to any sacrament of the Iewes law, or al their sacraments and sacrifices ioyned in one. For prooue whereof, when Christ was baptized, the heauens opened, and the holy ghost descended, to signifie that by baptism the way to heauen (that before) is made open to vs, & the holy*

Coloss. 2.  
22.

H. bra. 10.  
28.

The Sacrament  
of the Eucharist  
1557.  
Chap. 1.

Grace conferred  
by b. bap-  
tisme  
Martha. 19,

*Joan. 3. 5.*

*Act. 2. 38.*

*sa. 11. 16.*

*cap. 19. 6.*

*Matt. 3. 11.*

*Marc. 1. 8.*

*Luc. 3. 16.*

*Joan. 1. 32.*

*Act. 2. 38.*

*Marc. 16. 16.*

*Act. 2. 37.*

*38. 164. 22.*

*17.*

*Tit. 3. 5.*

*1 Pet. 3. 21.*

*Calvin Instit.*

*lib. 4. ca. 15.*

*Num. 14. 15.*

*Hebr. 3. 5.*

*Differ. nec. of*

*the old Testa-*

*ment & new*

*Joan. 1. 17.*

*Galit. 4. 25.*

*Rom. 8. 20.*

*Rom. 4. 15.*

ghost powred in to vs, as Christ him self by word and deed taught most manifestly: *except a man be borne of water & the spirit, he can not enter into the kingdome of god.* And to testifye that assuredly, and that in baptisme Christians are made partakers of the holy ghost, in the beginning of the church, the holy ghost visibly descended, & rested on them that were baptized by the Apostles and first preachers of our faith. And the gospel & Apostolical writings every where teach, that albeit the baptisme of Iohn, & by like reason any baptisme used in the law were but figurative, in water alone; yet the baptisme of Christ, brought with it the holy ghost, it gave remission of synnes: and therefore to those that were otherwise faithful & beleewing, besides their faith and beleef, baptisme was necessarie for remission of their synnes & eternal life. For which cause, it is called the holy ghosts lauer or font of regeneration and reuocation. By it, & the word of, life we are cleansed from synne and saved, as verelie & truly as Noe and his familie was saved by the Arke and water supporting it in the time of the vniuersal deluge. Al which promises and testimonies so plaine and pregnant, ether to reiect, as Calvin, Zuinglius, Musculus and others do, with flat denial that by vertue of baptisme any such matter, as grace & remission, is bestowed on vs; or to elude by interpreting al this to be spoken only for that baptisme is a signe or marke to testifye the Lords wil vnto vs; is to make a jest of al scripture, nothing being so cleare, but in this sort, and with this audacitie may be shifted of. or els to expound al these texts so, that nothing be least singular to the new testament about the old, this is plainly to disgrace and deface Christ with his new testament. This is to match Moyses with Christ, the seruāt with his maister & quit to destroy this new testamēt, whose essence consisteth in this & differeth from that, for that the old law cōteyned shadowes, signes & prefigurations, the grace & veritie whereof was fulfilled in Christ Iesus. That was a law of seruitude, because it found mē sinners & left thē in their synne; occasionally encreased & heaped synne

vpon

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dome of god.  
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Apostles and  
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erwise faith-  
ref, baptisme  
& eternal life.  
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# AGAINST THE SACRAMENT 99

vpon synne, & by no means of the lavv deliuered men from the burden of synne; and therefore is called a Testa-  
ment in the letter which killeth, not in the spirite which geueth life: the ministerie, of death & damnation, because for the reason a fore said, it was a greater cause of death & damnation: where as this, is the law of freedom & libertie, especially for that it seiteih men free from their sinnes, & hath ordinarie means to abolish sinnes when they are committed, and to poure grace into men, where by they may ab-  
steyne from committing sinne: and therefore is called a new Testament in the spirite which geueth life, not in the letter which killeth, the ministerie of the Spirite and iustice, because it maketh men iust & holy by conferring grace in her sacrifice and sacraments, vvhich in these other of the lavv, was nothing els but a perpetual commemoration of synne once committed, without forgering, putting away or abolishing the same. Al which difference the Apostile summari-  
lie compriseth, when as comparing these two Testaments together, he cōcludeth, that the new Testament standeth, and is grounded on better promises then the old; which out of the prophete Ieremie he noteth to be these: *In the new testament, I wil geue my lawes in to theirs myndes, and in their hart wil I write them,* and not in tables of stone as before, and *I wil be merciful to their iniquities; and their synnes I wil not now remember,* which in the old testament vvcre neuer forgotten, but by the very soune of their seruice remembred perpetually.

¶ But to dravv to a conclusion of that vvhich I purpose, that is, to make plaine and manifest the true nature of the Eucharist after Caluins faith; and the faith of such congregations as are erected & grounded vpon his Apostolical ministerie; and vvhich also demonstrate where to this gospel tendeth, that is, to a very abnegation of Christianisme, & establishing in place thereof, Iudaisme or some worse thing, let vs in this principal mysterie cōsider wel, howv they forsaking Christ and his Apostles, forsaking the Apostolical & primitiue church of al fathers & martyrs, & the beleeif & vse of this Sacramēt pra-

2. Corinsh. 3.  
v. 6. 7. 9.

Galat. 4. 3 1.

Iacob. 1. 25.

Luc. 1. 7 4.

Rom. 3. 2.

Gal. 4. 3 1.

Iacob. 2. 2 3.

Rom. 5. 15.

17.

2. Cor. 3. 6. 9.

Hebr. 10. 3.

Hebr. 9. 15.

Hebr. 8. 6.

Ierem. 31. 31

Hebr. 8. 2. 10

12.

Hebr. 8. 3.



Etied amongst them: haue taken their Supper from the  
 Iewes, from a Iewish ceremonie vsed amongst the Ie-  
 uues before Christs coming. It is recorded by good histo-  
 riographers, that Berengarius was thought to haue bene  
 instructed in this point of his infidelitie, by a certain Iew:  
 and that al his arguments vvhich he made against the  
 truth of Christs presence in the sacrament, vv ere borrowed  
 and taken from Iosephus Albo a Iew, a capital enemye of Chri-  
 stian name and religion. For that Iew, chap. 25. of his 3. oration  
 which he wrote concerning the points of Moyses Law, vitereth  
 the self same arguments against the Eucharist, which after-  
 wards, Berengarius & his sectaries cast forth: *Eadem omnino  
 dicit, que Berengarius & sectatores eius postea conuerunt.* Beza  
 out of Emanuel Tremellius the Iew, telleth that among  
 the Iewes it vv as a custome yerely vvhen they did eate  
 their paschal lamb, vvithal to ioyne a ceremonial eating  
 of bread, and drinking of vvine in this sort. *The good ma  
 of the house, in the beginning of supper taketh an vncleauened  
 loaf, which he diuideth in two parts, and blesseth the one vvith  
 these words: Blessed art thou O lord our god, king of al things,  
 which out of the earth doest bring forth bread.* The other part  
 of the loaf he couereth vvith a napkin and reserueth. Then sal  
 they to their supper merily; which being ended, the good man  
 taketh out that part of bread which was couered, and sitting  
 downe eateth so much as is the quantitie of an olive, & distri-  
 bueteth the like to al that sit vvith him, in memorie of their passe-  
 ouer. Then sitting stil, in like order he drinketh, and saith the  
 ordinarie grace &c. This Iewish ceremonie I make  
 choise of to compare vvith the Calvinian Supper, prin-  
 cipally for that both in matter and forme, & al circum-  
 stances it resemblenth the Calvinian deuise most aptly,  
 but partly also, that vvithal I may shew to the rea-  
 der the incredible frowardnes and perversitie of Calvin  
 and Beza, vvho vvhen they haue equalled al sacraments  
 and ceremonies of the law vvith those of the gospel, yet  
 forsooth for honour of their ovvne inuention, can not  
 abide to haue their pecuiss supper called a Iewish ceremo-  
 nie, or cōpared vvith any such: vvhereat Calvin stormeth  
 marudiously

*Vide Papiriū  
 Masponū de  
 Episcop. urbis  
 lib. 4. in Nuo  
 42.*

*Beza in Luc.  
 22. v. 20.*

*The Iewish  
 communion.*

*Calvin. Har-  
 monia in  
 Matth. ca.  
 26. v. 26.*

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certain Iew:  
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The good mā  
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the other part  
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the good man  
, and sitting  
ue, & distri-  
of their passe  
and saith the  
mie I make  
pper, prin-  
al circum-  
most aply;  
to the rea-  
ie of Caluin  
e sacraments  
e gospel, yet  
on, can not  
vish ceremo-  
in stormeth  
maruelously

# AGAINST THE SACRAMENT. 101

maruelously: & Beza in the place before quored, vvhē he  
hath likened the one to the other very diligently, in fine  
as though he bare some special reuerence to his ovvne  
supper, addeth by vway of correction, *Longe tamen aliter in  
dicandum est de hac sancta & solemnī &c.* yet must we iudge  
far other wise of this holy and solempne institution of the sup-  
per (as it is set forth by Ihon Caluin and the church of  
Geneua) whereby we are put in possession of Christ, then of  
that external rite & humane traditiō. Thus Beza, most fōd-  
ly & frovvardly. For what more peevissh frovvardnes can  
be imagined, then that they vvho against Christ, his A-  
ppostles, and al scripture, haue altogether made equal our  
Testament with the Ievvish, our sacraments vvith theirs,  
our Eucharist with their Manna, and vvater issuing out  
of the rocke, our baptisme with their red sea and other  
their ceremonial purifications; now forsooth can in no  
case abide, that we should say their tropical bread is no-  
thing better then those figuratiue and tropical breads of  
proposition, or those cakes, or vnleauened bread eatē with  
their paschal lamb? VVhat straunge logike? what mad  
Theologie is this? Are al and euē Iew. In sacrament as  
good, as any of the gospel, and is this one not so? Is the  
rule true in al vniuersally (which al conteynes yet but  
two) & is it false in this particular, which is one of the  
tvo? For by the vway to stop the cauilling of some ig-  
norant minister, and wital to reforme Caluins and Be-  
zaes wrong iudgement, vvho terme this, *mans inuention*  
(as though in that respect theirs vvēre any better) it is to  
be noted, that Emanuel Tremellius the Ievv, and Theo-  
dorus Bibliander the Suizzer, both of Caluins religion, &  
therefore of sufficient authoritie in this case, and ether of  
them better seene in the Rabbines and Ievvish ceremo-  
nies then Caluin or Beza; out of the Rabbines and He-  
brevv Talmud vvrite somvvhat othervvise of it, then Cal-  
uin doth: of vvwhich tvo, the one signifieth obscurely, and  
the other vvriteth plainly, in a treatise vvich he maketh  
hereof, that it vvā a most auncient custome deliuered by the  
interpreters of the law, amongst whom Esdras was chief, &

Beza in Lamb  
22. v. 20.

The frovvard-  
nes of Cal-  
uin & Beza

Calvinus to  
Marsh, ca. 28  
v. 26

Ubi supra in  
Beza.

Theodor. Bib.  
lib. 1. de pas-  
chate Iſtadin  
pag. 25. 26.

102 BERENGARIVS HERESIE

instituted by god. He describeth out of the Talmud, in what sort it was ministred, something otherwise then Beza doth. His words are: *He that blesseth & consecraterh those symboles, useth this kynd of prayer. Blessed art thou o lord our god, king of the world, who hast sanctified vs with thy preceptes, and graunt vs commaundement to celebrate this communion: dedisti nobis mandata Communiois.* After, he declareth how the good man (vvho is the minister) taking out the bread, which he had layd vp in a secret place, distribute it, and every man eateth his portion, very religiously with marue'ous care taking heed that no part thereof fall on the ground, or sticke in their beard, or be any wayes prophaned, no otherwise then the Christians vse the Lords bread. Finally this bread they name *aphikimom*: or as Vrbanius Regius (the coapostle vvith Luther in Germanie, vvho also calleth this ritum antiquissimum, a most auncient ceremonie of the Iewes) in his booke against Eccius vvil rather haue it, *aphigman*; & they suppose the Messias to be signified thereby whose coming should be secret and hid from the knowledge of the Iewes. This Iewish communion and supper I vvold gladly learne of Calvin or any Caluinist, vvhy & vvherein it is inferior to their supper and communion? Remoue from thence the vvords of our Sauour, remoue al vertue and sanctification, let the bread be only symbolical and tokening bread; vvhat hath Calvin in his supper about this Iudaical ceremonie? Very much. For that (saith Calvin if this ceremonie were then in vse among the Iewes; Christ so folowed the accustomed maner, that yet he lead the myndes of his disciples to an other consideration, changing the vse of the bread to an other end. That Christ did so, vve graunt, & haue before out of the gospels and other holy scripture shewed at large. Christ both lead the myndes of his disciples to an other consideration, and chaunged the vse of the bread & nature also, vve confesse, and the church euer hath beleeued. But in your supper there is nether an other consideration of the bread & vvine, nor yet vse. For vvhy: that bread vvvas deputed to signifie the Messias, and so it did as effectually as any bread vsed on the table or communion of

Caluin

*Bibl and. ubi  
sup. c. p. 30*

*The Iewish  
Communion.*

*Summa cum  
religione sum  
mopere ca-  
uientes.*

*Regius in 2.  
parte operum  
respons. ad 2.  
libros Eccij de  
Missica, 7.*

*Chs. in Mar.  
ca. 26. v. 26.*

*Chap. 7.*

*Comparison of  
Calvins com-  
munion &  
the Iewish*

SIE

Talmud, in  
 servise then  
 consecrated  
 effed art thou  
 ified vs with  
 celebrate this  
 After, he de.  
 after) taking  
 lace, distri-  
 igitly with  
 f sal on the  
 ophaned, no  
 . Finally this  
 Regius (the  
 also calleth  
 monie of the  
 her haue it,  
 ified thereby  
 e knowlege of  
 pper I vould  
 y & vwhere-  
 io? Remoue  
 oue al vertue  
 mbolical and  
 upper aboue  
 at (saith Cal-  
 Iewes, Christ  
 d the myndes  
 ing the vse of  
 ve graunt, &  
 oly scripture  
 f his disciples  
 f the bread &  
 hath belee-  
 er considera-  
 y: that bread  
 did as effec-  
 union of  
 Calvin

# AGAINST THE SACRAMENT. 163

Calui. Here is bread broken: so vvas it there. Here for  
 a signe & memorie: so was it there. There vvas as much  
 grace geuen as here. For lesse there could not be then no-  
 thing: and we must v wonderfully take heed (as Caluin  
 teacheth vs) that we suppose not any secreete vertue to be  
 hid in, or aneered to the signes. Here it is vrged as a point  
 verie essentiall, that the communicants kneele not, nor  
 stand, but sit; so late they there. That many should be pre-  
 sent to make vp a communion: so was it there. This is  
 done with prayers and praises of god: so was that. That  
 figured and represented Christ to come; this is nothing  
 els but a signe and representation of Christ now past.  
 This is a symbole and signe of loue and charitie; so was  
 that. The Calvinists vse their bread & drinke with much  
 reuerence. The Iewes vsed theirs with much more; where  
 of I thinke the ministers them selues wil beare me wit-  
 nesse. For they make small accompt, if peeces of the com-  
 munion bread falling vnder the table be eaten of dogs: &  
 many present eye-witnesse there are, vwho haue seene  
 that when the cup was now in the hand of the com-  
 municant ready to be receiued; the vvine hath bene cast  
 on the ground by very zealous and chief Protestants,  
 because they espied some mote or straw in the vvine,  
 whereas these Iewes shewed far greater regard towards  
 the bread and vvine of their Communion, as Bibliander  
 telleth vs. Briefly let an indifferent Calvinist examine  
 this rite diligently, and point by point compare it accor-  
 ding to the true rules of Caluins discipline vvith Caluins  
 supper, and he shal not possibly find any reason, degree,  
 article, or any circumstance, vvhy this Ievvish communion  
 is not equal to the communion of Caluin, saue that as  
 Caluin teacheth, this bread figured Christ to come after-  
 vvards, his bread figureth the same Christ come already.  
 VVhich circumstance albeit it make somvvhat in the mynd  
 of man, vnto vvhom things past are more plaine & eui-  
 dent then things to come; yet in the communion and  
 bread thereof, it maketh no difference at all: no more then  
 it maketh a difference in the finger of an horologe, that

Before pa. 89

The Scottish  
 communion  
 booke.

The Geneva  
 communion,  
 nothing bet-  
 ter then the  
 Ievvish.

# 604 BERENGARIUS HERESIE

at one time it sheweth the howre of 12. in the night; anon after it sheweth the same howre of 12. in the day; no more difference then there is in a mans finger, if in the morning he point with it to the Sunne rising, & at night point with the same finger to the Sunne setting & going to glasse. And thus much doth Bibliander plainly graunte

*Bibliand. vii  
supra. pa. 25.*

and confesse. For thus he writeth in the booke & place before cited: *The Iere. in the holy paschal feast did eate bread. which represented the Me's. That therefore both Christians and Iemes may clearly see, that the self same mysterie and sacrament was hid in the paschal supper of the old*

*Talmud. cap.  
ultimo de fer  
mito & 25.  
p. 11.*

*Church of the Iewes, and in the supper of the Lord and Eucharist of the Christian Church I will declare that ceremonie was of the Iewes Talmud.* In like manner VVolf. Mulculus in his

*Musc. in locis  
communibus,  
cap. de cena  
Dom. pag.  
222.*

common places writeth expressly, *Christ pra'senteth no new matter, but things vñal and vulgar in that; a that ceremonie he applyed to a sacrament of the new testament. Wherefore heooke vnleavened bread, the bread of the I. with passch, and the cuppe also thereof, both which the Iewes vsed in their*

*solemnepaschalceremonie.* And this bread and drink without any consecration, or sanctification. or alteration. other then was vsed among the Iewes (saue only that it should serue for a signe of a thing now passed, as before it signified the same to come) he made according to these mens doctrine. the sacramental bread of the new testament. So that if now we can orderly as hath bene declared, proceed by degrees, first to remoue from the sacrament the true body and blud of Christ, and leaue yet a real qualitie & vertue derived thence, then to take away that real qualitie. & descent to a spiritual eating only by faith, and make no other presence of Christ in the supper. then in hearing a sermon, or reading a chapter of some good booke, after to take away that also & make the supper to serue only for a seale and testimonie, that we haue receiued Christ by faith; in the next place to make the supper a bare signe of Christs body; and finally a mere vñual ceremonie causing vs to remember

*The true conclusion of Caluins doctrine touching the Supper.*

*the Sacrament* . . . . . ouer fiftene hundred yeres since incarnate

*The Supper a  
more leuall  
ceremonie.*

in the night,  
2. in the day:  
unger, if in the  
g, & at night  
ing & going  
ainly graunt  
ooke & place  
faſt did eate  
herefore both  
ſſame myſte-  
er of the old  
and Eucha-  
rerie: cur of  
ſculus in his  
ſaith he: no  
a that cere-  
ment. *Vt* here-  
I with paſch,  
ſaid in their  
drink with-  
iteration. o-  
only that it  
d, as before  
in: to theſe  
new teſta-  
bene decla-  
n the sacra-  
leauē yet a  
take away  
ing only by  
in the ſup-  
chapter of  
ſo. & make  
eſtimonic,  
e next place  
dy; and ſi-  
remember  
e incarnate

# AGAINST THE SACRAMENT. 105

the Leues communion put them in mind of the ſame Meſſias who was to be incarnate many yeres after: it beſides, ſpecially and principally we haue a ſingular regard, that vvith the ſcholemen & Catholikes we imagine not any ſecrete vertue to be hid or annexed to this Eucharistical bread, no more then vv as in that bread of the leues, or is now in other common bread vſed at the vulgar ſuppers of religious Caluinists, vvho in their ſuppers and dinners thinke of Chriſts death: then come vv e nigh to haue a right apprehenſion and conceite of Caluins communion.

And to this very conſclusion, as the vvhole doctrine of Caluin and the right ſacramentaries tendeth, ſo Zuingli-  
us Prince of the ſacramentaries (vvhich excellent mans do-  
ctrine vv as ever agreeable to Caluins concerning the ſacra-  
ments) expreſſeth the ſame in moſt plain and flat termes.

For ſpeaking of the firſt ſacrament of baptiſme, vv which  
caluſt the chief and principal ſigne of the new teſtament,  
Vvho is ſaith he) the condition and verue there f. Iohn de-  
clareth Mat. 3. I baptiſe you in water to repentance. Iohn  
taught them to amend their liues and to repent. And vv: re-  
ceiued his preaching, th ſe he marked with the external ele-

ment of water: nec tamen iſcirco aliqua ex parte meliores erāt:  
and yet for their baptiſme they were neuer a whit the better.  
For what let was there, but that they might haue repented as  
well without baptiſme: Therefore baptiſme is only a ceremo-  
nie and ſigne &c. And in the next leaue: The baptiſme of the  
Apoſtles vv as al one vvith that of I. hn. For they alſo as well as  
Iohn, gaue nothing els but the external ſigne of baptiſme.

Quapropter illorum quoque baptiſmus non alius fuit quam ſig-  
num puritatis initia e & externa ceremoniā. Vvherefore their  
baptiſme alſo vv as nothing els, but a certain entering ſigne and  
external ceremonie. And a litle after: It vv as a great error of  
the old Doctrs, that they ſuppoſed the external water of bap-  
tiſme to be of any vv alue vvards the purging of ſinne. For it is  
moſt aſſured that the external baptiſme in water is of no force  
or vv alue to the cleaſing of our ſoules. And therefore this ve-  
ry baptiſme (vvhereof the Doctrs make to great a mat-

Refor pag-  
90.

Zuingl. Tr. 2  
ſubſt. de Eu-  
chariſtica, fol.  
204.  
Idem ibid. lib.  
de baptiſmo,  
p. 67.

Baptiſme vv  
thing but a  
ſigne or cer-  
emonie.

Ibid. ſd. 68.

Ibid. ſd. 70.

nihil conduc-  
re, nihil confor-  
re ad vim munda  
purificationis.

ter) is nothing els but a ceremonie: I meane an external signe, whereby a man professeth, that he wil now follow Christ. Al which in his answere to Iuthers confession, he applyeth in like maner indifferently to the Eucharist and to the sacraments of the old law. For this (saith he) is the office of euery sacramēt that it signifieth only &c. So did circūcisiō: so did the pa chal law. So baptisme maketh not men the sonnes of god, but those which before were the sonne of god, receiue by baptisme a testimonie, a signe, or badge thereof: & the like is done in the supper of Christ. Yea this he reckoneth for so sure a principle: that of the two, he thinketh the sacramēts of Christs gospel more voyd of al spiritual grace and vertue to sanctifie, then those of the old law. For so he disputeth: If in the o'd Testament, the carnal and external sacraments could not bring any puritie or cleanness to sinners and defiled consciences: how much lesse can such sacraments do vs any like profite in Christ in the new testament, where only, the spirite geueth life, and worketh al?

8

¶ Against al which, if perhaps the good reader thinke that in Bezaes words before cited there is some secreete force and pith to aduance his supper about those other; because his supper he termeth a *solemne & holy institution* whereby we are put in possession of Christ, or els in Caluins obiection taken from the Apostle: let the reader be warned, that this of Beza is nothing els, but a *solemne* kind of liuing & hypocritical teyning, vsual to him & the rest of his brethren as before hath bene sayd. For he meaneth nothing more, but that by their *holy and solemne* bread, our faith is stirred vp to belecue Christ, by which faith we feed on Christ, and so apprehend and possesse him, euen as did the Iewes in their communion. And the very self same *holy and solemne apprehension and possession* Beza in like maner attributeth to the Iewish ceremonies. & thereby discovereth his cōterfeit & solemne hypocrisie vsed here. For expounding that word of S. Paule, where he calleth circūcisiō *signaculum institūe*, Beza falleth out in to a wondering & exclamatiō, *Quid magnificētius de vllō sacramento dici possit? What can be*  
spoken

And. in pens.  
ed Lutheri  
Confession. fol.  
477.

Zurich. vbi  
supra, lib. de  
baptismo. fol.  
19.

quanto minus

De fore pag.  
101.

pa. 97.

Bezaes hypo-  
crisis.

Beza ad Ro-  
mos. ca. 4. v.  
11.

external signe,  
of Christ. Al  
the applieth  
and to the  
is the office  
did circūciō:  
men the on-  
re: of god, re-  
hereof: & the  
e reckeneth  
maketh the sa-  
ritual grace  
d lavv. For  
nal and ex-  
cleaneſſe to  
ſuch ſacra-  
teſtament,  
al?

ader thinke  
me ſecrete  
ofe other;  
y institution  
in Caluins  
er be war-  
emne kind  
& the teſt  
or he mea-  
d ſolenne  
by which  
d poſſeſſe  
on. And  
and poſſeſ-  
wiſh cere-  
d ſolenne  
ord of S.  
n iuſtitie,  
tiō, Quid  
at can be  
ſpoken

# AGAINST THE SACRAMENT. 107

ſpoken more highly or amply of any ſacrament what ſo euer  
either old or new! Before, the Apoſtle called it a ſigne, which is <sup>Chriſt poſſeſſe</sup>  
the common nature of al ſacraments, for that they are external ſet as uſed by  
ſignes and ceremonies. Now he expreſſeth the ſubſtance and ef- <sup>the Iewiſh</sup>  
fect thereof, that it is ordeyned not only to ſignifie, but alſo to <sup>ſupport as by</sup>  
ſeale the iuſtice or faith, by which we are put in poſſeſſion of <sup>the Caluiniſt</sup>  
Chriſt him ſelfe, quatenus ſcilicet ſpiritus ſanctus rei ipſa id in-  
iur reſtat, quid externa ceremoniā predicationi verbi con-  
iuncta oculis reſtat: I meane ſo far furth, as the holy  
ghoſt doth performe that within, which the external ceremonie  
iorned to the preaching, outwardly reſenteth to the eyes.  
This is the precise and true forme, by which he meaneth  
that we are put in poſſeſſion of Chriſt by his holy and ſo-  
lemne ſupper; for that by the breaking of bread and prea-  
ching of the miniſter, our external ſenſes (if we wel attend  
the breaking and preaching) are moued, and conſequent-  
ly by meanes thereof, our faith and myn l erected to be-  
leeue; & ſo the holy ghooſt working in our harts, we poſ-  
ſeſſe Chriſt, which poſſeſſion (as he graunteth) was in like  
ſort and as largely geuen in the Iewiſh ſacraments, as in  
the Chriſtian.

As for the obiection taken from the Apoſtle, & uſed by  
Caluin, Beza, Martyr, Musculus, and lightly euerie other  
ſacramentarie, that the Iewiſh Manna, vvater out of  
the rocke; their paſſing ouer the ſea, and baptiſme in the  
cloud vvvas as good and effectual, as our ſacraments of  
baptiſme & the Eucharift; and that the Iewves in thoſe  
figures received the ſelf ſame foode in the one, & ſpiritual  
benefite in the other, as vve do in theſe ſacraments of ours:  
the anſwere is, that they al ſorvly corrupt and pervert  
the Apoſtles vvords and ſenſe. The Apoſtle ſaith not that  
the Iewves had the ſelf ſame ſpiritual foode which Chriſtians  
have, as though he compared Iewves and Chriſtians to-  
gether, but that the Iewves amonge them ſelves, good &  
bad, iuſt and vniuſt, receiued thoſe benefites there men-  
tioned. For the Iewves al alike, paſſed the redde ſea: they  
vvwere al directed alike by the cloud, they al alike did eate of  
Manna, vvwherein the evil men had as great preeminence

See before p. 87. 88. 89.

Caluin corrupt  
in the Apo  
ſtle.

Before p. 97.

Exod. 14. 22  
Exod. 15. 22  
Num. 9. 18  
Exod. 16. 15  
17. 13.

as



*Exod. 17. 8.*  
*Num. 20.*  
*20. 11.*  
*2. Cor. 10. 5.*

as the good; they did *al* alike (& so did *their beasts*) *drinke* of the water, which issued out of the rocke; albeit most of them were wicked men *in whom god was not pleased*. This is al that the Apostle saith. These were temporal benefites bestowed vpon the Iewes, which in no place of the Scripture haue annexed vnto them spiritual grace or remission of sinnes, as haue the Christian sacraments wherevnto they are impiously opposed. And therefore S. Basil with great zeale inueigheth against them which make such odious comparison, as men who vtterly disgrace and extenuate the maiestie of the new testament. For (saith he) *what remission of sinnes, what regeneration or renovation of life was geuen by the sea? what spiritual gift was geue by Moyses? what mortification of sinne was wrought by his ceremonies or sacraments?* As for the vvord (*spiritual*) applied by S. Paule to Manna & the vvater, he calleth it *spiritual*, partly because it proceeded from a spiritual, diuine, & miraculous cause, as in the storie is noted, partly because it signified, (as did almost *al* things in the old law, euen the very stones and timber of Salomons temple) spiritual things, which were to be exhibited in the new testament in Christ and his church. For, that of it self it was not ordeyned for a spiritual foode but for a corporal, the very text proueth (which assigneth the vse of it to al indifferently, no lesse to euil men, then to good, yea no lesse to beasts, then to men) and our Sauour him self; vvho plainlie separateth it from the diuine Manna of the new testamēt, & directly affirmeth it to haue bene geuen for a corporal foode, & to differ as much from his diuine body geuen in the sacrament of the new testament, as doth any vulgar bread or flesh. And thus do the auncient fathers agreeably to Christs vvords, expound it, acknowvleging it for his proper and peculiar vse to haue bene an earthly foode; though besides it were a signe a figure, an image, a shadow and signification of Christ the spiritual Manna and heavenly bread, vvhich in deed came from heauen: in vvhich first vvord of the definition of our sacraments (for every sa-

*Basilus lib. de*  
*Spiritu san-*  
*cto. cap. 14.*

*2. Corinth. 10.*  
*21.*  
*3. Reg. 6. 7.*  
*3. Pet. 2. 5.*

*1. Ion. 6. 32.*  
*49.*

*Ambros. de vi-*  
*qui initian-*  
*tur ca. 8. 9.*  
*Cyrl. lib. 3. in*  
*1. Ion. ca. 34.*  
*4. lib. 4. cap.*  
*31.*  
*Chrysost. in*  
*1. Ion. hom. 44.*

crament

SIE  
beasts) drinke  
albeit most  
not pleased.  
re temporal  
in no place  
iritual grace  
sacraments  
and therefore  
hem which  
utterly dis-  
testament.  
eneration of  
piritual gift  
as wrought  
vword (spi-  
ater, he cal-  
m a spiritu-  
e is noted,  
ings in the  
Salomons  
hibited in  
For, that  
foode but  
assigneth  
men, then  
) and our  
om the di-  
affirmeth  
o differ as  
rament of  
d or flesh.  
o Christs  
proper and  
ough besi-  
v and sig-  
heavenly  
hich first  
every sa-  
crament

## AGAINST THE SACRAMENT. 109

crament is a signe) that Manna and water of the rocke agree with our sacraments; and therefore some times, so far forth they are by S. Austin compared together, but touching the effect of grace, never made equal.

And now if it shal please the reader to conserre these last 6. rules or obseruations gathered out of the doctrine of Caluin and the Caluinists with that his first magnifying of Christs real presence in the Sacrament of the Supper; he shal very easely discouer him to be a vicked hypocrite, and also find everie parcel & point of that whole paragraph gainsayd and refuted by ech one of these 6. obseruations ensuing: vvhich if a man vould gather in to a table after the example before shewved, he should fil a great deale of paper; and find at the lest so many contradictions in these later against that first, as be sentences (perhaps lines) in that first. He shal vvitheal be able to frame to him selfe some certaine and sure knowvledge (so sure at lest, as may be gathered out of the vvritings of such vvethercockes; vvho according to the Apostles vvords, are tossed vp and downe vvith everie new conceite, as a light clovde is caried here & there vvith every puffe of vvind) vvhat the Caluinian supper is; to vvite (after his ovvne description) bread and vvine, or some like nutriment, voyd of Christs body and blud, or any vertue thereof, or any other grace; instituted for this onely purpose, to put vs in remembrance of Christ, in no respect or comparison, better then the significative bread or sheeps flesh vsed by the Iewes in their Paschal suppers.

¶ And thus much touching the equalitie of their sacrament with the Ievves, as they graunt, & vve accept: so herevpon a litle farther we proue, vvvhich perhaps they vvill deny, that the Ievvish sacraments vvare better then theirs: not only for that the Ievvish had their Institution from god and his holy prophets, vvhereas this supper proceedeth directly from the deuil & his Ministers; but also for that comparing the sacraments thus by them described, in them selues, the Ievvish much excellen. VVhereof this only reason in their diuinitie is a

August. in  
psal. 72. 77.  
Idem Tract.  
12. in Ioan.  
et lib. 5. de Ho-  
mil. Hom. 29

pa. 77.

Epist. 4. 14.  
Iud. 13.

The definition  
of Caluins sup-  
per.

9

Before pa.  
40. 41. 42.

The Ievvish  
Sacrament  
much better  
thn the Cal-  
uinian.

mc&t

# 110 BERENGARIUS HERESIE

most sure demonstration. The propervse, institution and end of the sacrament is this, and in this consisteth the benefite thereof, that it stirreth vp our faith, & moveth our external and internal senses to consideration of the thing signified, that is, Christ & his death. VWhereof it teloveth, that where this operation is most sound, where a signe is most lively, figurative and effectual to moue our senses, & consequently to quicken our faith and excite our myndes to the consideration of Christ & his death, that signe hath in it to much the more singularity and in a more high and excellent degree, the nature of a sacrament. But this was far better and more effectually wrought by killing a lamb, by powring out the blud thereof, then by breaking bread, and drinking beere, or ale, or wine. For both the lamb is a more noble creature, then is bread, & therefore more apt to signifie Christs body the noblest creature that ever was, & the innocency of a lamb to signifie Christs innocencie; that lamb killed, that flesh, that blud was a more lively signe of this *lamb of god* killed for vs, of his body, of his blud geuen for vs, then breaking of bread, & drinking of any wine or beere, be it neuer so strong. Therefore in that wherein consisteth the proper nature of a sacrament, the Iewish excelled ours. Againe, an other sacramental signification, and the same very principal make they in this, that as the bread and wine nourisheth our bodies corporally, so Christ eat by faith nourisheth our sowles spiriually. But that Iewish supper hauing in it, yong, tender, & nourishing flesh of a lamb, together with bread and vvine, nourished corporally, and so signified Christs body nourishing spiriually, far better then only bread and vvine: much better then their vwater & stockfish, or such other lesser nourishing foode, in which the Calvinian supper may be ministred.

If we list to take some one other of the Iewish sacraments, Manna for example, this excellencie vvill yet appeare much more. *That was a sacrament of theirs*, (saith Calvin, and also Beza) *correspondent to our holy Supper; &*

Refer. pag.  
21. 85. 87.

Iohn. 1. 29.  
36.

See after cap.  
23. NUM. 2.

Solu. in 1. Cor.  
11. 26. v. 2.  
12. in 1.  
Cor. 1. 20. 1. 2.  
v. 2.

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# AGAINST THE SACRAMENT. III

the one equal to the other say they; but far surpassing, say I, if these mens doctrine of sacraments hold for good. P. Martyr vvriting vpon the same place of the Apostle, gathereth out of Aben Ezra & other Rabbines, certaine miraculous qualities & proprietie apperteyning to that sacrament of Manna, vvhereof I vvill note some few, prosecuting vvithal the present comparison vvich I haue in hand. That Manna (saith Peter Martyr) had many proprietie whereby it did most aptly represent & foreshew Christ: as first, in that it was geuen them without al labour & payne of the Iewes. VVherein it signified Christ geuen & sent from god the father to men, not for their works and deserts, but of his mere goodnes and mercy. The bread of Caluin being procured by ordinary labour & trauaile of plov- ing, to vving, reaping, baking, can signifie no such thing vvith Manna, but rather the cleane contrarie. 2. That rained downe from heauen after a very miraculous sort. So Christ also had a celestial and diuine nature as god, and as man framed to him self a body of his mother a virgin without the seed of man by the diuine operation of the holy ghost. In respect of vvich his diuine and celestial incarnation, for that in this sort he tooke flesh, the Apostle Paule opposeth him to the terrestrial and earthly Adam. & termeth him the second Adam celestial and heauenly from heauen, and his body a spiritual body, vvwhose generation of a virgin quis enarrabit, who is able to declare! saith the prophete Esay. Al this being signified by the Iewish Manna miraculously coming from heauen, no one iote is signified by the bread of this new Geneuian Supper, but the contrarie; as vvich hath a contrarie nature proceeding out of the earth, not from heauen: by mans labour and toyle, not by any miraculous operation; and therefore more fitly leadeth the cōmunicants to thinke that Christ vvvas begotten as other men are, basely and carnally according to the old heresie of the Ebionites, then by the diuine operation of the holy ghost, as is the Christian beleefe. 3. The Iewes wondered at Manna, and therefore exclaimed, מן ה'א' What thing is this? vvhence also Manna

Martyr in 2.  
Cor. ad. 10. v.  
1. 2.

The Iewish  
Manna: far sur-  
passing the  
Caluian sup-  
per.

1  
Sacramental  
signification  
of Manna.

2

1. Cor. 15. 12  
+ 7. + 4. + 5.

Esai. 54. 8  
Leo. Sermon  
de Nat. 11. 10.

3  
Exod. 16. 16  
man. 11.

# THE BERENGARIUS HERESIE

Manna had his name. They wondered, partly because they knew not the original of it; partly because they saw wonderful effects in it. In like manner *Christ was designed so to come* that albeit in general al the Iewes knew that he was to come from the stocke of Abraham and David; yet in special from vvhhat line, in vvhhat maiestie, by vvhhat meanes, vvhhat person he should be *thys was vnknown to them*, and therefore they say: *Christ the Meſſias when he ſhal come n man ſhal know whence he is.* againe, as the Iewes wondered at Manna for the ſtrange effects thereof, vvhenceof one was, that he vvhogathered moſt, had no more than he that gathered leſſe; & contrariwiſe he vvhogathered leſſe, was as abundantly ſatiſfied as he that gathered moſt (vvhich is alſo diuinely fulfilled in the bleſſed Sacrament) ſo Chriſt did ſhew forth many wonderful effects & miraculous vvhorks, for vvhich al the people continually wondered at him both in his vvhords, and in his vvhorks, as the ſtorie of the Goſpel euery vvhhere recordeth. Al vvhich being ſo aptly repretented by Manna, vvhhat one title or point of like ſignification is found in this bakerly Communion of the Caluiniſts, vvhhere at none of the bretherne them ſelues wonder & ſay; *MAN HV, VVhat is this?* becauſe they knowv it to be nothing but ordinarie, commō. & vvilgat bread: & their owne doctōrs charge them to make ne diuine or higher eſteeme of it. VVhereof Muſcul<sup>o</sup> vvhriting, repelſedeth S. Chryſoſt. for that vvhpon Mat. how. 83. he ſaith: *It is not mans power to make theſe diuine myſteries.* Chriſt he vvh that made them in that firſt ſupper, he alſo maketh them at this preſent. *VVe occupie the place of ſervants*, but he vvh is qui ſanctificat et immutat, that ſanctifieth and chaungeſh the. Theſe vvhords of Chryſoſt. (ſaith Muſcul<sup>o</sup>) are ſpoken rather rhetorically than truly, rather as became a fine orator than an honeſt plain man, & as the truth of the matter required: and if he reſpect Chriſts cōmunionent *Hoc facite* do this, it is altogether falſe. For Chriſt bad vs neither anſiſe, nor chaunge bread and wine, but to breake bread and part is amongst vs, and with thankſgiving

Joan. 7. 27.

Exod. 16.

13.

1. corinth. 8.

9. 15.

Matth. 3. 27

sa. 9. 33.

cap. 13. 54.

Luc. 9. 43.

cap. 4. 22.

32.

cap. 20. 25.

The Caluiniſts  
baſe eſt. m.  
of their ſupper

Muſc. in locu  
com. cap. d  
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pa. 230.

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partly because  
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Mat. how. 83.  
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## AGAINST THE SACRAMENT ity

geuing, to eate and drinke it as a sacrament or signe of his bo-  
dy and blud in memorie of him; *que sacramentalis caremonia*  
*humanam virtutem non superat: which sacramental ceremo-*  
*nie exceedeth not the power of man.* VVhich is most true.  
For euery man can make such a ceremonie: and euery  
tankardbearer and good wife can as wel minister such  
a Communion of breaking bread and drinking wine with  
thanks geuing in memorie of Christ, by vertue of their vo-  
cation, as the minister by vertue of his. So then this  
Caluinian bread and drinke is nothing like to Manna:  
here is no admiration, no wondering at it, & therefore  
nothing cōparable is it to that Iewish bread for represen-  
ting Christ most glorious and wonderful in al his do-  
ings from his first conception to the last howre of his  
being here in earth and ascension to heauen. 4. 5. Man-  
na nourished abundantly, it had diuers very sweet and won-  
derful kinds of tast, *suaues et admirandos sapores*; to signifie,  
that Christ should suffice to nourish al the world, and that the  
fruition of him was most ioyful and delectable, of whom it  
is written, *Tast and see how sweet the Lord is*. This Geneva  
bread nourisheth no more then other dooth, it hath nō  
better tast then other bread (if it haue so good) & so in  
this it nothing figureth Christ, like to the Iewes Man-  
na. 6. Finally, omitting a number, and euery one ve-  
ry sufficient to preferre that sacrament of the Iewes be-  
fore this of the Calvinists, that Manna of the Iewes was  
very white, & the scripture specially mentioneth that co-  
lour not without misterie; for thereby was signified (saith  
P. Martyr) *Christis immaculate puritie & innocencie, who*  
*neuer committed sinne, nether was there found guile in his*  
*mouth according to the prophet.* This puritie can not  
be signified by the Caluinian bread, which as by the En-  
glish order should be taken of such common bread as men  
use ordinarily at their tables. to my self and diuers other  
haue some times seene it so browne, or rather blacke,  
that as Clebitius the cheif Zuinglian minister of Heidef-  
berge writeth of Heshusius their Lutheran Superinten-  
dent, that when the *silver pixes there were molien & made*

4. 2

psal. 33. 9.

6

Exod. 16. 6.  
31Esa. 53. 9.  
In fine Com-  
munionis La-  
tina impressa  
Londini, an.  
1573.

Anno. 1569

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*Clebitus in  
lib. Victoria  
v. m. et m. m.  
Papatus Sacer  
mici. argum.  
47.*

arty, he caused others to be made of vwood, and reſerued  
his Eucharistical bread in a woodden one, and the ſame ſo ſtut-  
tiſh, as was not good enough for a corpheard to put his butter  
in it: ſordida, ac non digna in qua bubulcus ſuum recondat bu-  
tyrum: ſo ſuch Communion bread hath bene ( and I be-  
leeue is ) uſed in ſome churches of England, and alſo  
Scotland ; and that according to the rule of their goſpel  
and Communion bookes , that a good houſholder  
vould allow better and ſayrer to his carters ; ſure I am  
many do allow better to their ordinary ſeruants; & ſo ne-  
ther in this reſpect can the bread of Caluin compare  
with that Ievviſh ſacrament : but rather cleane contra-  
rie, as that ſignified by his colour, puritie and cleaneſ; ſo  
this ſignifieth ſynne and filthines, and therefore hath no  
reſemblance vvith Chriſt, as that ſacrament had. Thus  
reſting vpon the ſignification common to both ſacra-  
ments of the old: lavv and the nev, and remouing al  
grace and vertue (as do the Calviniſts) proper to the new  
about the old, moſt cleare and ſenſibly apparant it is, that  
amongſt other, that ſacrament of the old lavv far ſur-  
paſſed this of the nev, becauſe (as P. Martyr vvriteth)  
that ſacrament had ſuch a number of properties, by which it  
did very aptly deſigne to vs and represent the thing ſignified,  
that is Chriſt IEſVS ( by vvhich ſignification theſe men  
define their ſacraments ) vvhereof this Calvinian ſacra-  
ment hath ſcarce any one : and for very many of theſe  
properties, it rather conteyneth a contrarie and falſe ſig-  
nification, and conſequently leadeth the cōmunicants to  
a vvrong, falſe, and vvicked opinion of Chriſt the thing  
ſignified.

*The Calvinia  
ſupper & bap-  
tiſme, no ſa-  
craments of  
the nev te-  
ſtament.  
Melanct. in  
lois com. cap.  
de ſacrament.*

A man might adde to the premiſſes for a ſurcharge,  
and the ſame more general, that this doctrine of our ad-  
verſaries quit aboliſheth and taketh avway al ſacraments  
of the nev teſtament. For vvhereas the Catholiks con-  
feſſe, & ſome Proteſtants alſo, (namely Philip Melanc-  
thon and Martinus Kemnitius, vvho hath vvritten moſt  
exactly of the ſacraments ) that to the nature and defini-  
tion of a ſacrament of the goſpel, is neceſſarily required  
that

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# AGAINST THE SACRAMENT. 115

that it be, as Melancthon calleth it. a ceremonie, as Kem-  
nitius, a signe, instituted by Christ in the new testament: by  
this definition, nether can baptisme nor yet the ju-per be  
duly called sacraments of the gospel. For our baptisme  
the Protestants, especially Zuinglians & Calvinists vni-  
versally teach vs to haue bene instituted by Iohn & not  
by Christ. So writeth Zuinglius expressely in a number of  
places: *Iohn Baptist instituted our baptisme: and the baptisme  
of Christ and Iohn was the self same: & this* (saith Caluin)  
*is most certaine.* The same is the iudgement of Bullin-  
ger, Musculus, Beza, Gualterus Tigurinus, and al other  
for ought I haue read. So that baptisme is not of Christs  
institution, but of Iohns, and so not of the gospel, but of  
the law. And the verie like is to be said of this supper.  
For according to these men, as Christ borrowed his bap-  
tisme thence, so did he this supper or sacramental bread,  
which being in vse & practise among the Iewes, Christ  
him self tooke from them, and with their baptisme least  
also this supper to his disciples as he found it, without  
adding any new forme, fashon, grace, vertue or sanctifi-  
cation, as haith bene said. And therefore properly and  
truly to speake, both these are ceremonies or signes of  
the old law, not of the new; receiued thence not inven-  
ted or ordeyned here, and therefore can not properly be  
called sacraments of Christ and his gospel, but cere-  
monies of Moses and the old testament, where is the first  
institution, nature, fulnes and perfection of them.

But to omit this and returne where I left, to our Pro-  
testant supper and that Iewish; I wil end this chapter  
with the Protestants owne comparisn, only stretching  
that, one ioynt farther then they do. yet no iote farther  
then manifest reason (such as them selues yeld & allow)  
permitteth, in this sort: *If we regard the paschal supper of  
the Iewes, and the gospelling supper of the Calvinists as  
they are signes of grace, so is that Iewish supper a more  
noble signe, and signifieth better then this, as now hath  
bene the ved. If we regard them as mem-rial, so that in  
faithful mynds renewed the benefites of heuently grace better*

H 2 &

*Remittis in  
2. parte exa-  
minis, cap. de  
efficacia sacra-  
ment.*

*Zuingl. Tom.  
2 lib. de bap-  
tismo. fol. 73.  
74.  
certissimum  
est.  
Ca. vin. Inssio  
lib 4. ca. 15.  
num. 150*

*Before, p.  
104.*

*The Iewes  
Paschal Sup-  
per must bet-  
ter then Cal-  
uins.*

*Before, p. 92.  
93.*

*pag. 110*

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& more effectually then this, as being a memorial more liuely and evident then is this. If we respect them as *they are seales of the iustice of faith*, so that sealed and confirmed it more strongly and durably then this; both for that blud is a more durable seale, then wine; and here being only bread & wine, whereas there was bread and wine, and besides, flesh & blud; those many must needs seale more strongly then these fewer. For both reason,

*Excellentes ca  
4. 13.*

and scripture teacheth, that a triple or quadruple bond is of more strength, then a duple or single. If we weigh them by *their external shape and similitude, as they figure & represent the things signified*, so there is no companison betwene this and that, because the paschal lamb and blud

*Before ps. 93.*

thereof was a more liuely representation & figure of Christ the immaculate lamb, by whose blud we were to be redeemed, then is the Calvinian bread and wine. VVherefore if touching any other matter there can be put no difference betwene the one and the other, as them selues confesse: and then in these so many points, manifest reason taken from the very nature and intrinsecal proprietie of the sacraments according to their owne description, convinceth the Iewish so far to excel theirs; let the Christian reader hereof conceiue, what a gospel they haue: what a communion out of it they haue drawen and invented; how base, how simple, how contemptible, and *beggerly*!

*Before ps. 96*

For if they make the Apostle so to speake of the Iewish sacraments: much more iustly may vve be hold so to tearme theirs, which vve see to be so many degrees baser & more beggerly then the Iewish. And can it sinke into the head of any Christian man, that Christ our God and Saviour vvas incarnate, and came into the vworld, so to alter the law, the sacraments & ceremonies thereof, that he vwould make exchange for the worse? That he vwould abrogate and take away sacraments more liuely, more beneficial, more effectual and gracious; and substitute in place thereof, sacraments more dead, more fruitles, more vnprofitable, yea altogether vweake, impotent and graceles: If this be not only vnprobable, but also vn-

*Caluins gospel  
dead rote in-  
disting.*

possible.

# AGAINST THE SACRAMENT. 117

possible; then is the Calvinists doctrine, vvhich thus teacheth, not only heretical, but also Apostatical: as vvhich tendeth to the ouerthrow of al Christian religion, of Christs gospel and incarnation; and by these craftie and mischevous sleights, labourerth in sleed of Christiansme to plant Iudaisme, from Christs gospel to bring vs backe to Moyses, & of Christians to make vs Iewes: at vvhich rocke many of the purest and most zealous Calvinists haue made shipvracke already, as in their owne writings vve find it recorded.

*Beza epistola  
1.5.65.  
Lut. 1.1.1.1.1.  
4. p. 1.1.1.1.1.  
L. 1.1.1.1.1.  
1.1.1.*

## OF THE VVord SACRAMENT; and the Calvinists definition thereof.

### *The Argument.*

*The general summe of these Sermons.*

The word (sacrament) disliked and condemned by M.B. and the sacramentarie doctors: which yet because it is deubifull and ambiguous, and fit to deceiue simple Christians, shem selues vse most. Vvhich thing is exemplified by their wicked & corrupt expounding the words of Christ spoken at his last Supper vpon the abue of that only word. Their great fault od and craft in speaking like Catholikes, when yet they meane altogether as heretikes.

Althow no sacrament of the new testament be euer called a seale in the scripture; yet vpon that word once attributed peculiarly to circumcision in Abraham, the Calvinists frame their definition of a sacramēt, that it is a seale to confirme gods promises. Vvhich definition is imroued by manifest demonstration, that the sacraments haue no such office to confirme or seale gods promise, neither in respect of the promise it self, nor yet of Christians; whether they be strong

in faith or weake in faith; or infants without faith; nor yet of the minister that preacheth the promises. This definition and doctrine of the Calvinists tendeth directly to Anabaptisme.

- 4 It is farther declared how vnfully and fondly the Calvinists call their sacraments, seales to confirme gods promises. In which sense they were neuer called seales by any Apostle or auncient father. So that the Calvinists haue smale cause to glorie of this their inuention as they do.

#### CHAP. 4.

**H**aving made declaration, first, what is, & alwayes hath bene the Catholike, vniuersal, constant and true beleeve concerning the Sacramēt of Christs body: next, what is the particular, variable and vncertaine opinion of the Protestants, that kind of Protestants I meane, vvhich for distinction sake from Lutherā Protestants of Germany, the vworld first termed *Carlostadians* or *Sacramentaries*; afterwards *Zuinglians* or *Caluinists*, I come now to examine these Sermons: wherein I shal haue occasion to be the shorter, for that much they conteyne not whereon a man should make any great stay. Many things are in them indifferent, with vvhich I wil not medle: many things very false and slaunderous which I vvill in a word note and so passe over: many heresies there are, and the same very foule & grosse (especially in the last 2. Sermons) touching iustification, faith, good works and securitie in sinne, which for that they are not incident to this argument, I shal shortly dispatch in a fevv lines. Most of the stuffe of these Sermons is dravven out of Caluin, vvhom this man chiefly solovveth (as lightly doth al the Scottish and for a great part the English ministerie) both in forme of doctrine, and also in maner of vtterance. Here shal the reader find the self same diuersitie, incōstancie, and contradiction as hath bene noted in Caluin before.

His

The summe of  
these sermons.

Ho shal fynd the same affectation of much mystical and supercelestial speech, when as the meaning & conclusion is base, earthly, & contemptible. Yet is he not alwaies a follower of Caluin. Some points there are, wherein this preacher dissenteth both from Caluin, & also Zuinglius, from Geneva, Zurick, & other reformed congregations, & foloweth a proper & peculiar fauise of his owne. And vvhich the reader is alwaies to note, here shal he find euery thing boldy avouched, but neuer proued, nor any authoritie almost of scripture, gospel, prophet, reason Theological, or any sufficient ground brought for confirmation of things most doubtful and resting in cōtrouersie; but al such things iustified by bare words, and proued by his owne authoritie; saue that more like a Phisicion then a Diuine, in some places he much vttereth physical arguments, and rules of Physike. And this is the general summe & forme of these Sermons.

¶ Now to enter in to particulars, such as are most important, and concerne the sacrament: first of al, he findeth fault with the vse of this vword *sacrament*, because it is ambiguous, & there are risen many tragedies about the ambiguity of this word, which are not yet ceased, nor wil cease while the world lastes; where otherwise (saith he) if men had kept the Apostles words, and called them Signes and Seales; at this digladiation, strife, & contention apparantly had not fallen out. But where men wil be wiser then god, and geue names to things beside god vpon the wit of man (which is but mere folly) al this cummer falleth out. This afterwards in his 3. Sermon he repeareth: & much inueigheth against men, who not content to cal it a holy seale, which is the Apostles word, who cal it so Rom. 4. 11. would needs go about to be wiser then god; & go beyond god, & are not satisfied with the names, which god hath geue by his Apostle, & which Christ him selfe hath geuen. VVhich if they had done, I am sure (saith he) none of these great sterms, & tragedies, and debates had fallen out. Out of al which, he draweth a very sober instruction: A lesson by the way (saith M.B.) Let no flesh presume to be wiser then god; but let them stoupe, and keep

H 4

See the chap.  
18. and 21.

2  
pag. 4.

The vword, so  
translāt, much  
disturbed by  
M.B.

pa. 126.

the names which god hath geuen to this sacrament. In which words & discourse, to omit some other things very well worth the noting, a lesson the reader may learne much better then that vvhich M.B. geueth him: that is, our aduersaries great frowardnes and blindnes in their maner of vriting, disputing & preaching. The which because it is by M. B. made the very ground and foundation of his Sermons: and is common to him with the rest of his felovves and comminilters both in Scotland and out of Scotlād, I wil open somewhat more at large. The word sacrament (saith M.B.) is not vsed in the scripture: it is inuēted not by the holy ghost, but by the wit of man, which is mere folly: it hath bene and is the cause of much strife, contention and digladiation; of great stormes, tragedies & debates, which yet continue. The scripture appointeth other names, as signes or seales. Hereof this Euangelical lesson is to be learned, Let no flesh presume to be wiser then god: but let them stoupe, and keepe the names, which god hath geuen to this sacrament. and yet forsooth both him self in these self same Sermons, continually euery where: and al other the principal vriters of his side, omitting the names of signes & seales geuen by god; forgetting their owne lessō that al flesh should stoupe, and vse such names of signes and seales as god had geuen, in steed thereof wil needs vse the name of sacrament, inuēted by the wit of man which is mere folly (and then they not very vvise that vse it) & by so doing, maynteine this contention and digladiation, these great stormes, tragedies and debates, which is the part of vvicked men and ministers of sedition. If god geue yovv varietie & choise of other so apt names, so good & profitable, whereas this is so harmful and mischevous; vvhy refuse yovv god and solovv map? VVhy in euery lease of these your Sermons, is there set forth in great capital letters this vvicked word Sacramēt, inuēted by man, & not rather the vvord Signe or Seale appoynted by god? As yovv haue altered the Masse in to the Communion, Bishop in to superintendent, priest in to minister, church in to congregation &c. so why in like maner chaunge yovv

M.B. notably  
contradicteth  
him self.

not

not sacraments in to signes and seales? and then inscribe these your sermons, *Sermons* not vpon the sacraments, but vpon the signes and seales? But this fault were lesse and more pardonable, if these men vpon the self same word which they condemne, did not buyld the vvhole frame of their cauilling and sophistical Theologic, vvhhen they ether vwrite against their aduersaries, be they Catholiks or Lutherans, or in sermons preach to the people : because the word being in deed ambiguous , ministrerh them more occasion to multiplie words, to shuffe from one sense to an other, to abuse their simple auditors, and to saue them selues from plain and direct expressing of that , which in deed they stil entend, although at some times they are loth to ytter. Ioachimus VVestphalus the Lutheran, in his last ansvvere to Calvin vyriteth, that *Carlostadius* (the first father of the sacramentaries in our daies) in his *disputations and bookes of the supper of the lord*, utterly reiecteth the word sacrament , as new and not found in scripture. But our aduersaries the Calvinists (saith he) because they find the word apt for them to shift and lurke vnder, very greedely embrace it, and make it their chief ground and anchorhold. So Calvin braggeth, that this is to him: a wal of brasle, that Christs words are to be expounded sacramentally. This one word, he boasteth, is sufficient to curretbrow al the arguments of the *Magdeburgenses*. Hereon he frameth his rules : herevpon he bringeth in his tropes. If a man marke him , he shal fynd , that euer he maketh his retreat to this one word (sacrament) and as a sure buckler he euer opposeth a sacramental maner of speech, when he hath nothing els to say. In one place he writeth, that al this controuersie might forthwith be ended, if we could be content to admit a sacramental speech &c. Thus he: vvhether we perceiue, that although no man be more fierce and eager then is Calvin against words inuented by man out of the compasse of holy vvhrite; yet him self is content to make his most advantage & chief buckler thereof. And this one vword he not only vseth and vrgeth continually , (vvhich in him is a great fault) but also maketh it to signifie vvhath him self

*The wicked  
sophistry of  
Caluinists.*

*VVestphalus  
in Apologia,  
pa. 5.*

*The vword sa-  
crament, mag-  
nified by Cal-  
uin.*

*34 p. 6.*

*The word sacrament, distinguished by Musculus.*

*Musculus in locis contrariis. cap. de signis sacramental. fol. 292.*

*Luth. de capit. Ecolyn.*

*Melanct. in 1. Corint. 11 at in locis contrariis.*

*VVhat the Protestants meane by sacrament & sacramental.*

best pleaseth, vvhich is intolerable. But VVestphalus answereth him rightly, that he & his (Lutheran) brethren are not so simple, nor so careless of their faith, and saluation, as that they can or wil hazard their cause vpon a word obscure, ambiguous &c. & withal stand to rules deduced thence at the pleasure of the Zuinglians. VVolf. Musculus in his common places, vvhether he entreateth of the sacraments, because he refuseth that name, and calleth them (sacramental) signes; for his defence in so doing, that good men be not offended, very religiously layeth for his discharge two principal doctors, Luther and Melancthon, of vvhich Luther writeth thus: *If we wil speake as the scripture teacheth vs, then have we but one sacrament (Christ) and three sacramental signes, the supper, baptisme, and penance.* Melancthon thus: *That which the common people calleth a sacrament, we wil cal a sacramental signe: because Paule calleth Christ him self a sacrament.* So that their proper name is signes: and sacramental, vvhich Musculus ioyneth, is no more, then holy, or Christian, or appointed by Christ, vvhom the scripture acknowlegeeth only for a sacrament and only calleth a sacrament: and so these signes are called sacramental, because they were ordeyued by him, & signifie him vvhich is the sacrament: as also a chapter of S. Matthev, or S. Paul. may be called a sacramental chapter, because it entreateth of Christ the only sacrament: in which sense al figures & sacrifices & many chapters of the old testamēt were likewise sacramental figures & chapters. VVheras then the scripture calleth not the supper by the name sacramēt, but applieth this word only to Christ, is it not strange, that the same mā. almost in the same place, debating this very question (of Christs presence in the supper) betwene his selovves the Zuinglians, the Lutherans & the Catholikes, vvhē as he should speake most plainly, most distinctly, & intelligibly, vvhould yet run, against his ovvne knowlege and conscience to cover him self, to obscure, and confound, and trouble both the matter vvhich he treateth, and his auditors or readers, by such ambiguous and darke vvords, vvhich him self vvhich

such

such religiō disliketh and condemneth, as not agreeable to the vvord of god? Yet this man forsooth, vvhen he cometh to expound the vvords of Christ concerning this sacrament, not by the vvay, or accidentally, but fully and directly, and of purpose; placeth the entier summe & substance of his resolution vpon this terme *sacrament* & *sacramētā*. For pretending great reuerence to the vvords of Christ, & protesting that his desire is most religiously to hold fast the vvords of Christ, & not to alter any one iote of them; that he may thus do, he refelleth a number of his bretherne (as he calleth them) Carolostadius, Oecolampadius, Zuinglius, Luther, and the Lutherans, for their expositions of Christs vvords, *This is my body*: for that they al depart from the precise letter and text of the gospel. And I (saith he) can not say as they do, that *Christis body is with the bread*, quia ab ipsis verbis domini discedere nequeo: because, I may not depart from the very vvords of Christ: and if I should thinke as they do, *hec cogitatio me ab ipso rō pūtō abduceret* such thinking would withdraw me from following the plaine and precise letter. After this, & much more to like effect, in fine coming to his ovvne exposition, *Let is now consider* (saith this doctōr) *how bread may be the true body of Christ, that same which was delivered for vs on the crosse*; so that nether the bread leese his ovvne nature and substance, and yet receiue in it the substance of Christs body, which also remayneth immutable. Nam *omnino sunt hæc omniū verissima*. For doubtles both these are most true, that the bread which our lord geueh, is his ovvne body, & yet as verely bread, as it was before the communion &c. VVhere by the vvay the reader may see the vvicked and feared conscience of these prophane heretikes, vvhom not vvithout great reason S. Paule termeth *damned in their ovvne iudgement*, vvho feyning a great regard and religious dread to depart from Christs vvords, in the self same instant, pervert his vvords most maliciously. For vvhere sayd Christ euer, *This bread is my body*? or *This wine is my blud*: what Apostle doth witnesse it: what Euāgelist recordeth it? Certainly Christ neuer spake *contrariwise*

*Musculus ubi supra. cap. de cena Domini num. 2. pag. 325.*

*Religiosissimi*

*Ibi p. 326.*

*Much religion pretended vvvith most intencion is practised.*

*1. Timot. 4. 2. Tit. 2. 11.*

*Christs vvords vvickedly corrupted.*



contrariwise by his diuine wisdom so tempered his words: that it is not possible to frame that proposition of them, which in al the Euangelists are vttered so, that the very construction of them both in greeke & latin vtterly refuseth that sense. For in this proposition, *Hic est sanguis meus*, and, *Hoc est corpus meum*, *Hic* in the first, & *Hoc* in the last can no more signifie bread and wine nether in the Greeke text, nor the latin, then in the sentence. *Hic est minister*, this is a minister, or *hic est hereticus*, this is an heretike, the article *hic*, *this*, must or can signifie the ministers wife. For euen so in al the Euangelists the article (*this*) is so placed and circumscribed by our sauiour, that it can not stand for bread and wine, being of plaine contrarie gender: and Christs vvords *This is my body*, plainly and literally (vvhich this man vvith counterfeit grauitie seemeth to seeke after) can haue no other sense in the Euangelists, then if he had said, *This is my flesh*, which in effect is al one: and these later vvords doth S. Cyprian vse in steed of the other, and as the proper vvords of consecration. But let this passe for good, that Christ said, *this bread is my body*, vvhich if it vvere spoken by a Christian man might haue a good meaning, although it be not the vvord of Christ, that word which originally made the sacrament: vvhich interpretation yeldeth this doctour to make good literally this proposition, as he geueth it: *This bread remayning bread stil is my true body deliuered for mankynd*. Forsooth he keepeth a long disputation to proue, that the bread is not the body personally nor naturally; yea Luther him self that man of blessed memorie denieth it. VVel, vvhich then? Nether can it be really the body. I graunt. Nor yet can the bread be the body corporally. Let that passe to. Yet must we needs confesse the bread to be the body of Christ; the truth of Christs word enforcing vs thereunto. VVherefore some other way is to be found in gods name. Others wil haue the bread to be the body spiritually, others figuratiuely; which exposition many bretherne gainesay, & call them shamefully figurists, which so thinke, as though wile Manicheu. they denyed the veritie of Christs body.

Ihon

*hic panis.*  
*hoc corpus.*  
*hic sanguis.*  
*hoc vinum.*

*hoc est corpus*  
*meum, al one*  
*vwith, hoc est*  
*cor meum.*  
*Cyprian de ca*  
*sa Domini.*

*This ps. 117.*

*Much labour*  
*& search re-*  
*solved in a*

Then  
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Then if nether this vvil sense, let vs haue the exposition of other gospellers, vvwhich come neerer to the point, & may better laisfie you. Some there be, who expound the word, *This is my body*, by, *This significth my body*, & they wil haue the bread to be the body, significatiuely, or as in a signe. And this is somwhat tolerable; and I can not like, that this word (*Signe*) which some fathers vse, is condemned as wicked by some of the bretherne. Here is much a do, & much diligence pretended to find out the true sense of these few vvords. Let vs at length haue that. Thus it is. In summe, whereas the bread is the body of Christ nether naturally, nor personally, nor really, nor corporally, nor yet spirituallly, nor figuratiuely, nor significatiuely; restat post hoc: omnia, vt dicamus panem esse corpus domini sacramentaliter, it resteth after al these, that we say, the bread is the body of Christ sacramentally. VVhich conclusion he pro- ueth by very graue authoritie. For (saith he) the reformed (gospelling) churches vse thus to speake: and Luther (vvho for this heretical exposition perpetually to his dying day abhorred Musculus and his Sectaries as damnable here- tikes) after he hath rehearsed certeine wa es, how the body of Christ may be vnited to the bread, as length resteth in this, & appointeth a Sacramental vnion. Vpon this vvorthipful ground; he repeateth again and again, that Christs speech is a sacramental speech: his words of the supper are to be ex- pounded sacramentally: and no fitter way can be found, then thus sacramentally to interpret the words spoken of the sa- crament. Si enim panis est sacramentum corporis Christi, relin- quimur sacramentalem esse locutionem &c. For if the bread be a sacrament of Christs body, it remaineth that the speech be sacramental, and that the words, of Christ be exounded sa- cramentally: and so sacramentally the bread is Christs body. By vvwhich maner of speech, he being a Zuingliā can not meane as Luther did, and nether can nor doth meane otherwise as al his bookes shew, then did Zuinglius, that the bread of their Supper is Christs body (signifi- catiuely, or as in a signe, because it is the signe thereof. VVhich yet to expresse plainly and roundly as this man conceived

*Sophistical conclusion.*

*Lu po, 327.*

*VVicked So- phistic.*

conceived it, and as Zuinglius taught it, because it *vvas* then odious in the eares of most Christians, even of many Protestants, vvho had some more reuerend opinion of the Sacrament then Zuinglius after his plaine & blunt maner vttered; therefore somvvhat to cover and hide him self, & bleare the eyes of the simple, he is content to lay holdfast like a man of most vile conscience, and ambitiously to inculcate this vvord *sacrament* and *sacramental*; and reiect the vvord *signe* & *signification*, albeit him selfe before had approved this later, and disproved the former, as *proper to Christ*. And the only reason, vvhy he thus preferreth and rather liketh to vse *sacrament*, *sacramental*, and *sacramentally*, then *signe*, *figure*, or *significatiuely*, is because the vvord *sacrament* and *sacramental* derived thence, is ambiguous, general, and common to Catholike and heretike, and so fitter for him to lurke in and deceiue, then the other, vvwhich is proper to his only sect of Sacramentaries, and condemned by both Catholikes and Protestants. For in speaking or vvriting of this sacrament, this vvord is in his true and right sense vsed only by the Catholikes, as it vvas of old, before any of these sectaries vvvere hatched. After, in this confusion of al things, it vvas first abused by the Lutherans to expresse their false opinion; then vvas it made common and snatched alike by Calvinists, Zuinglians, Anabaptists and al other Sacramentaries, and applied to their conceites and fantasies, vvwhich differ as much from the former faith of Catholikes, and opinion of Lutherans, as heaven from hel. For to the Catholike, the vvord (Sacrament) signifieth (& so did evermore) the true body of Christ vvith the external signe. To the Lutheran, it signifieth the true real body of Christ in the bread, or ioyned vvith the bread. To the Zuinglian, Calvinist, or Anabaptist, and namely to Musculus, it signifieth *only the external signe of bread* separated from the vvord of god and from the body of Christ, and from al grace. For so him self expressly defineth it. And yet for sooth because of the ambiguitie and generalitie of the vvord, he

*Diuers significations of the vvord sacrament.*

*Muscul. ubi su. p. 1. p. 295.*

*skw*

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tend opinion  
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thus playeth and dalieth vvith it, and tediously repeareth  
it, only to deceive, as hath bene said; vvhereas othervvise  
he vvterly dislyketh and condemneth it: as also divers  
einer learned Sacramentaries have resolved it should ne-  
ver be vsed in talking of the Eucharist. For so testifieth  
Clebinius some time cheif minister of the Calvinists in  
Heidelberge, alleaging for him self his maister a publike  
reader there, vvhom he nameth a singular ornament of  
that Vniuersitie; who (saith he) by good reason proved that the  
vvord Sacrament and Sacramentally shoud not to be vsed in trea-  
ting of the Eucharist, because of their diuers and doubtful signi-  
fication. This may serue for a very notable example to  
the Christian reader, to teach him, vvith vvhat impietic,  
vvicked conscience, and iugling, al bent to circumvent  
and coosen their poore folovvers, these ministers handle  
the sacred vvord of god. They confesse the vvord Sa-  
crament not to be vsed of their supper, nether by Christ,  
nor his Apostles: they dislike it them selues; they ac-  
knowledge it to be ambiguous & doubtful, they protest  
to reverence the vvords of Christ, the true sense vvhere-  
of they solemnly protest to geue to their scholers: and in  
fine after al these preambles, like most detestable hypo-  
crites, mockers of god & man, they make their resolutiō  
vpon the same vvord Sacrament, vvwhich they haue so im-  
proved, vvwhich they can not be ignorant, that to Luther  
is as much as bread and the real body of Christ present  
vvith the bread: to Calvin in some places, bread vvith a  
vertue of Christs body, in others, a signe, in others a scale.  
But generally to the Zuinglians and Calvinists and this  
self same expositor, is nothing but bread vvith a tropical  
signification of the body of Christ, vvwhich in truth and  
really they account no more ioyned vnto it, then heaven  
is ioyned to earth, or the North pole to the South. And  
this self same is M. B. his determination & behaviour.  
For so he preacheth: Come on. How is the body of Christ cōioy-  
ned vvith the bread? He answereth. VVe can not craue any  
other sort of coniunction, nor may stand vvith the nature  
of the sacramēt.

*The vvord sa-  
crament r. accu-  
ted by the  
Calvinists.*

*Clebinius in  
Victoria vni-  
uersitatis  
Papianus Sac-  
ramēt. argum.  
12.*

*M. 24.*

Againe,

M. B. manifest  
ly gan say  
to him self.

Againe, There can not be here any other sort of coniunction; then the nature of the sacramēt wil suffer. Againe, The nature of the sacramēt wil not suffer but a sacramental coniunction. Thus M. B. after the example of Calvin & Musculus: forgetting his manifold sober admonitions geuen before: forgetting him self and his owne teaching that this word (sacramēt) was not vsed in scripture: forgetting that it was intēted by the wit of man, which is mere folly: forgetting that it was and is the cause of much strife, cōtention & digladiatiō: forgetting the Apostolical vvord of signes & seales, vvhich should be vsed in steed thereof: briefly neglecting his owne Euangelical rule, that no flesh should presume to be wiser then god, but should stoupe, & keepe the names appointed by god, him self vvil now presume to be wiser then god, and leauing the names which gods vvildome appointed, and resting vpon the vvord which mans folly inuēted, teacheth his auditors to beleue sacramental coniunctions: & vvhere as he should be plain and preach to vs that Christs body being as far from vs as heauen is from earth, is conioyned with the bread and vvine in the supper, as vvith a siene significatiue, or as vvith a figure figuratiue, or as vvith a rude image imaginarily, he stil doth inculcate his sacramental coniunction, & that Christs body is in the sacrament, & conioyned therewith sacramentally, and vve can haue no other coniunction then the nature of a sacrament wil suffer. Al vvhich as I graunt it is very true, & the Catholike euer hath confessed the same: so these men very shamefully abuse such speeches (as I haue said) to blind the eyes and vnderstanding of the poore soules that trust them, & others that reade them: so as nether vve nor they can lightly tel vvhere to find them. For if a man go no farther then to these vvords, the vvords may seeme to be vttered by a Catholike man. Againe they may wel be the vvords of a Lutheran; although in deed they be spoken in the sense of a sacramentarie, or Calvinist, vvhom both Lutheran & Catholike detesteth. I omit here to speake of this coniunction, vvhereof somvvhat hath bene sayd already, &

more

# TO M. B. SERMONS. 119

more shal be hereafter. For the present, the Christian reader careful of his salvation, is to be warned, that he haue diligent regard to these menis words and maner of speeches; for that neuer (as I suppose) any other heretikes vsed more craft and false meaning in their words then these do. They for the most part wil not stick in speech, in preaching, in writing, to vse the very same words and maner of vterance, as the Catholike church doth, when as yet they being heretikes haue no part of the meaning. But as some man that intendeth to poison an other, tempereth his cup with pleasant suckets, or sweetneth the brim of it, whence it must be drunken, vvith some delicious confiture: in like maner these im- poisoners of mens soules, because their heresies pro- posed in their ovne rude termes, vvould not so soone be swalovved of their hearers; therefore they comend & set them forth vvith the sacred and holy vvords vsed by the Catholike church, as vve haue had some examles in Calvin before, and a number vve haue in our English Ievvela perfit Zuinglian: vvho yet vvil not let to say & vvrite, that by this sacrament Christs body dwelleth in ours; and that not by way of imagination, or by figure, or fantasie; but really, naturally, substantially, fleshy, & in deede. VVhich his Cambridge interpreter rendereth in latin very Catho- likely: *Christus per sacramentum corporis sui habitat in corpo- ribus nostris: idque non tantum imaginatione, figura, aut cogi- tatione; sed realiter, naturaliter, substantialiter, carnaliter, et reipsa*. VVhereas yet M. Ievvel, as likevvise his inter- preter meaneth, that Christs body by the bread & vvine of their vvorshipful Supper, is communicated to vs and received in to our bodies, nether in deede, nor substan- tially, nor naturally, nor really; but only figuratiuely, & by imagination: for that forsooth by their broken bread, our mynd is moved to remember Christ crucified; and so, as the church of Zurich declareth the matter in their Confession, *albeit the thing signified be corporally absent, yet a faithful imagination and sure faith reneweth or remem- bereth that worke once done.*

*Catholike  
vvords used  
vvith hereti-  
cal meaning;*

*Ievv. Reple  
Artic. 5. diuul  
10. pa. 341*

*pag. 411*

*Before. pa. 9;  
87.  
Orthod. Confes  
ecclesie Figu-  
rina. Tract.  
2. fol. 66.  
Fidelis ima-  
ginatio renou-  
uat negotium  
semel peractum*

I Let

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3

¶ Let vs novv returne to M. B. vvho having disliked and condemned the vvord *Sacrament*, becaule it is not in scripture, preferreth the vvord *seales* and *signes*, for that so the *Apostle* calleth them. VVhere? In vvhat Epistle? In vvhat chapter? The devise being so nev & straunge, vvhy is not the place quoted? Truly I know no such place in any Epistle of those that be extant in our Catholike church. And therefore except the Scottish Seignorie haue some secret Apocriphal Epistles and chapters of the Apostle, I verely belecue, that he findeth no one place or sentence in the Apostle Paule, or any Apostle, vvhere the sacraments of baptism or the supper are called *signes* and *seales*. No saith M. B: Looke in the Apostle to the Romanes, chap. 4. v. 11. & there shal yovv find both *signe* and *seale*. True it is: there I find them, & in that only place of the Apostle; vvhere he vvriteth, that Abraham by his good and fruitful faith *being iustified before he was circumcised, afterward received the signe of circumcision a seale of the iustice of faith, which he had being yet vncircumcised, that he should be the father of them that beleue &c.* And vvhat maketh this for the sacrament of the Supper: vvhat to our purpose here? Certainly as much as circumcision resembleth the supper. For first, it vvill not solovv in any reason ether humane or divine, that vvhich is spoken of one particular, streight vvays to be extended to al. The argument on the contrarie side is good, from al to some, or any one. But from one to al is as vvise, as if I should say: M. B. is minister: ergo al, men are ministers. For questionles, not al sacraments of the old lavv vvere such signes and seales of iustice. For so, al that vvere vvashed or purified Iudaically, al that eate the Paschal lamb, or vncavened bread: yea by the Protestant doctrine, al that passed the red sea and eate of Manna, or drunke of the vvater issuing out of the rocke (vvhich the Protestants make as good sacraments as are the Christian) should haue bene iustified (vvhich is flat against the Apostle) and should from god him self, haue received the *seals* and *refification*, that they vvere iust

Rom. 4. 11.

Sacraments  
of the gospel  
fondly called  
seales.

I

Before, pa. 93.

1. Cor. 10. v.

8. 6. 7. &amp;c.

iust before him. Next, if a man deny the sacraments of the old and new law to be of one qualitie (as al Catholikes do, & ever did) then againe the collection, from circumcision to the supper, is fond & foolish. Thirdly, it wil not folow from this of Abraham, to any sacramēt, that it is a scale of iustice to the receiuer. For albeit it were so in Abrahā, of whom the scripture testifieth, that before this time he was iustified, and afterwards receiving the signe of circumcision, that was to him a scale and confirmation of iustice, as the plain storie and sequele of the Scripture sheweth, and S. Chrysostom expoundeth; yet this signe can be no such scale to al others, except they haue the like warrant and testimonie of their iustice from god out of his word, as Abraham had: which to affirme, fighteth directly against the Protestants doctrine who teach that many were as then circumcised, so now baptized, who are not iust before god, but remayne stil in their sinnes. So nether baptism now, nor circumcision then could be to such men a scale and confirmation of iustice, which they then had not, nor now haue. Fourthly, this vvas to Abraham a scale, not of iustice only, but also of an other promise, as vvitnesseth S. Paule, *et fieret pater multarum gentium, that he should become the father of many nations*, both of Ievves & Gentiles such as beleeeved. For as before his circumcision he vvas iustified by his faith, to testifie that the Gentiles might be iustified (if they beleeeved and did as he did) vvithout circumcision: so after vvas he circumcised, to testifie that in like sort the circumcised Ievv should be iustified, as he vvas. And as to him his circumcision vvas a scale of his iustice by faith, so vvas it also a scale & assurance, that he should be the father of many nations vvich beleeeved, vvhere they circumcised or no. VVhich both parts the Apostle in one brief sentence for this cause coupleth together. And nether this Apostle, nor any other, nether Evangelist nor prophet, ever calleth circumcision a scale, but in this special place, and that no doubt for this special reason. So that this being a proper privilege and prerogative ge-

*Genes. 15. 6.  
Genes. 17. 10*

*Circumcision  
a scale to A-  
braham singu-  
larly.*

*4  
Rom. 4. 11*

*Rom. 4. 11*



Beza ad Rom  
ad. 4. v. 11.

ven in singular sort to Abraham in testimonie of his obedience and faith, as Beza also in part confesseth (*peculiari ratione hoc convenit Abrahamo, cui vni dictum est, in te benedicentur omnes gentes: this saith Beza, agreeth to Abraham after a verie special and peculiar sort, vnto whom only it was said, in thee shal al nations be blessed*) M. B. must learne as the law and common reason teacheth him, that *privilegia paucorum non faciunt legem communem*: The privileges of a few (much lesse of one) make no common law for al. And therefore al sacraments can not be called *seales*, although the sacrament of circumcision was so to Abraham.

Origen ad  
Rom. ca. 4.

Chrysost. ho-  
mil. 39. in  
Gensl.

Fifthly, which is the principal in this place, how soever that were to Abraham a scale of iustice, whether as Origen interpreteth it, because it shut vp the iustice of faith, vvhich vvas in the time of the gospel to be plainly opened, so that this carnal circumcision, vvas a secret scale and prefiguration of the internal circumcision, vvhich vvas to be wrought spiritually after: or as S. Chrysostom interpreteth, it vvas a kind of bond and obligation, vvhich God tooke of Abraham, to bynd him and his posteritie the more deeply to gods service (for as vvhenn vve distrust mens vvords, vve take some pledge of them, so god knowving the inconstancie of mens mynds, vvould haue this signe and assurance from them saith S. Chrysostom) or (as some other vvill) a signe and scale to put men in memorie of their dutie to god; in vvhich sort also our sacraments of baptisme and the Eucharist are signes and seales of Christs death, his passio and resurrection; to the cogitation and remembrance vvhreeof vve are induced by the vse of them: or vvhat so euer good sense of this word is geuen by good men: no good man ever expounded it to signifie, that it is, or was a scale to confirme the promises of god, or gods word preached, which is the point of our question here intreated. Finally of this place amongst other, let the Christian reader sbl note the srowardnes of our adversaries, vvho in al the new Testament having this only text, vvhere a sacrament of the old law is called a *scale*, &

No sacrament  
ever called a  
scale in the  
Protestant  
sense.

and that peculiarly in one man, vpon that one place being so doubtful (& in deed not applicable to other sacraments) wil needs reprove the vsual speech of the church, vvvhich though not found in scripture as they suppoise; yet can they not deny, but it was vsed in the primitiue church from the beginning. For so M. B. confesseth as a thing certain and out of question, that the Latin Theologes, who were most auncient, did interpret the Greeke word *μυστήριον* by the word, sacrament, and applied it to baptisme and the Supper: and vvith a litle study and humilitie, he might fynd the vvord thus taken in the scripture it self.

*The vvord  
Sacrament  
must auncient.*

Page. 3.

1. Cor. 4. 5.  
Ephes. 5. 2.

Vpon this so vveake and pitiful a foundation, that is, vpon this one vvord of *seales*, once vsed by the Apostle, in one only place, applied to one only man by special privilege, never attributed to baptisme, never to the supper; that is to say, vpon his ovvne mere fansie, or at least vpo the fansie of Calvin, a vvicked and proud heretike, condemned not only by Catholikes, but also by most of his fellow heretikes of this age, M. B. buildeth his entier definition of sacraments. VVhich therefore if in this discourse I refute vvith any contemptible words or comparisons, let the Reader vvell vnderstand me, that I never intend any such vvord or comparison against any sacrament of the church of Christ, mentioned in the gospel, and practised among Christians, but only against the inventions of that pernicious Apostata, vvvhich hovv soeuer he terme by the honorable name of the church sacraments, as likevvise he & every other heretike calleth his proper devised heresie by the name of Christs gospel, yet I esteeme them no othervvise then the deuises of the poorest carter in Scotland: then the deuises of Robin Hood and litle Iohn auncient rank riders in the borders of Scotland and England; yea much vvorse: for that their deuises ended only in robbing mens purses, and at the farthest in killing temporally their bodies: vvhereas these Sacramentarie deuises tend to robbe men of their Christian faith, and to kil eternally vvith their bodies their soules also. And therefore vvhereas I esteeme them such, as such al-

*A necessarie  
forevvarning.*

so vil I speake of them, and vvith gods assistance, by the gospel of Christ, and doctrine of Christs Catholike church refel them. And for distinction sake, and to separate their toys from the true sacraments, I vvil so far as commodiously I can, cal them by the names, vvich M. B. and the Sacramentaries better allowv, that is, *signes and seales*, & not *sacraments*, vvich is the churches word, and not so meete to be applied to the *signes and seales* of their congregations: albeit oftentimes, especially in this first Sermon, I shal be constreyned to cal them *sacraments*, as they do. His definition of sacraments taken from Calvin is this: *The sacrament is a holy signe and seale, that is annexed to the preached word of god, to seale and confirme the truth contayned in the same word.* This definition thus he more at large declareth. *I cal not only the seale separated from the word, a sacrament. For as there can not be a seale but that which is the seale of an evidence; and if the seale be separated from the evidence, it is not a seale, but what it is by nature & no more: so there can not be a sacramēt, except it be hung to the evidence of the word. But looke what the sacrament was by nature, it is no more. VVas it a common peece of bread? it remains a common peece of bread, except it be hung to the evidence of the word. Therefore the word only cā not be a sacramēt, nor the element only can not be a sacrament, but the word & the element coniunctly.* That to the making of a sacrament is required the word, is out of controversie among al Catholikes. But vvhat meane yovv by the word? not that (vvord) of god, vvich the Catholikes do. For that is in these mens Theologic, magical; but they meane by the word, the vvord of a minister, a sermon preached by him. For so it folovveth. By the word, I meane the word preached. For the word preached distinctly, and al the parts of it opened vp, must go before the hanging to of the sacrament: and the sacrament as a seale must folovv and be appended there after. Then I cal a sacrament the word and seale coniunctly, the one hung to the other. But here, some vvil perhaps object: vvhat need such hanging of seales to the vvord, vvhereas the vvord of god is by it self of sufficient autoritie, and needeth no such seales for

Definition of  
the Genus  
sacrament.  
Pag. 5.  
See before. pa.  
85.

Pag. 6.

This same is re-  
peated Sermon  
3. pa. 126.  
127.

VVhat vvord  
is required to  
make a sacra-  
ment.

Before pa. 52.

for c  
with  
cause.  
come  
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for confirmation thereof. To this M. B. answereth with Calvin, that *the scales be annexed to the word for our cause. For there is no necessitie on gods part, but the necessitie cometh of vs. There is sicke a great weakenes in vs and inhabilitie to beleene: that to helpe this wonderful weakenes, whereby we are ready to mistrust god in every word, he hath hung to his sacraments.* Thus much for the general nature of sacraments, as they are vsed in the Scottish congregation: vvherein there is scarce any one vvord, vvwhich carieth not vvith it very fovvle absurditie, even againtt the first principles of Christian faith. For to examine a litle the definition, vvhereon dependeth al, I demaund how vvamong Christians can bread, or wine, or vvater (vvwhich be the signes of baptisme and the Supper) confirme the faith of the preached vvord: Is it in respect of the vvord it self, or of Christians to vvhom the vvord is sent? Not of the vvord it self. For that vv ere iniurie to god, vvwhose vvord it is, & therefore of sufficient credit vvwithout such confirmation, as Calvin first, & next M. B. here graunteth. Then it remayneth to be in respect of Christians. and here againe I must demaund, in respect of vvhat sort of Christians: strong or vvake: perrit or vvnperrit: for so vv we find them in scripture, and in the church generally divided. Truly of nether sort, if they be right Christians, and settled in their Christian faith. For is there any true Christian, a Christian I say, rightly brought vp in the faith of Christ, that *beleeveth in one god almighty, maker of heauen and earth*, a god vvhom every peece and parcel of his faith teacheth to be most iust, most potent, most true, yea truth it self, vvho possibly can not vtter any falsitie: is there any Christian thus beleevving (and thus he beleeveth, or els he is no Christian, for vvhom only the sacraments are appointed) vvho beleeveth the vvord of god any thing the more, for that he seeth bread and vvine and vvater in the ministers hands? The Apostles, & first disciples, & Martyrs of the Primitiue church replenished vvith the holy ghost, vvho being most assured of every vvord and sillable, that Christ had taught

*Pag. 49. 50  
Calvin. Instit  
lib. 4. ca. 14  
num. 1.*

*Rom. 13. 1.  
1. Corin. 2. 5.  
Philip. 3. 15.  
Hebra. 5. 14.*

*Sacraments  
confirm not  
gods vvord to  
perrit Christi-  
ans.*

*AB. 2.*

9. Cor. 11.  
35.

Instance of  
the first Chri-  
stians.

Hiero. de scrip-  
toribus ecclesi-  
ast. Ignatius.  
Ignatius epist.  
35. ad Rom.

2. Cor. 12.  
31.

Before ps. 11

AB. 1. 5.  
ca. 2. 4.  
ca. 4. 31.  
Luc. 17. 6.  
Gregor. Nyss.  
in orat. de vi-  
ga Greg. Thas  
maturus.  
Ruffin. hist. li.  
3. ca. 9.  
AB. 3. 43.

them, vpon confidence and warrant of such invincible and vnmoueable faith ventured them selues in a thousand dangers and perils of death, perils on the land, perils on the sea, perils among Iewes, perils among Gentiles &c. vvhich 300. yerres space together suffered al kind of prisons, of miseries, of banishments, of torments, of rackings, of fier, of being torne in peeces, cast to beasts, deuoured of Lyons &c. of vvhom it is vwritten, that some thus vvished and prayed: *Come fier, come gallowes, come wild and savage beasts, breaking of my bones, renting in sunder of my quarters, come on me al the tormentis of the devil, so that at length I may enioy Christ:* they who being condemned to be deuoured of beasts, vvhen they heard the Lyons and Tigres roring for greedines of their pray, exclaimed: *VVe are gods wheate: let vs willingly be grinded with the teeth of these beasts, that we may be made cleane flower:* these men vvho (as S. Paule speakech) died every day for Christs gospel and the truth thereof; vvhen they resorted to the sacrament, resorted they for this end, that vvhercas othervvise they mistrusted god, by receiuing these scales of bread and vvine, they might confirme their faith towards him, vvwhich vvvas already a thousand tymes better confirmed, then it could be by any such vvake scales: Doubtles as Calvin saich of them, that they are signes & memorial's, *to helpe weake memories; or if a mā were otherwise myndful inough of Christs death, this helpe (of the supper) were superfluous:* so vpon this his reason and ground may vve confidently say in this place, that howsoeuer they are helpes for weake Christians vvho mistrust god; doubtles to these Apostles and Apostolical men *ful of the holy ghost;* to these Martyrs and Confessors, *these scales were altogether superfluous,* and serued to no purpose, for that othervvise they vvvere as strong in faith, as they could be by any such popre helpes. And yet those most blessed, most faithfull, and constant Saints, who by their strong faith were able, and did remoue rocks and mountaynes, stayed the rage of fluds, & commaunded the sea, frequented this sacrament no men more

more. Ergo there is an other vse and nature of this sacrament, then to serue for scales to confirme wavering & weake Christians. It wil be replied perhaps, that the greatest multitude of Christians are not such, & for them principally serue these signes. If so, yet then vve see, that to the best Christians this sacrament is vnnecessarie. And yet the holy scripture calleth the figure of this sacrament principally in respect of this sacrament itself, and the perfection thereof, *panem cali, celestial and heavenly bread*, and therefore most convenient for diuine and heavenly persons, such as the best men are. It calleth it for like reason *bread of Angels*, or as the Protestants commonly translate it, *panē fortium*; or as their translation printed in London anno 1572. with the Q. Priuilege hath, *panem magnificorum*, the bread of *heroical & glorious men*, strong in faith, and radicated therein. And without doubt by Christs institution, it was appointed as wel for the one as for the other. But come vve to vveake Christians. Howv doth it confirme and strengthen their feeble faith? As for example sake. Some vveake brother there is, who beleeving al this new gospel (which consisteth more of infidelitie then faith) beleeueth not yet the first article of his Creede, that God is omnipotent, namely that he is able to make his ovne body, or any body, to be at one time in two places. And that this supposition be not counted fond or slanderous (to omit M. B. who thus preacheth hereafter) I produce a man of an indifferent good faith (as the Sacramentaries measure faith) P. Martyr the lase Monke, one of our first Apostles in Oxford, who writeth in sundry places most expressely, *Dei potentia fieri non potest, ut humanum corpus eodem tempore sis in multis locis &c.* Gods power is not of sufficient abilitie to make, that the body of a man be at one time in diuers places. For this is to take from a body his limites and lineaments: nether of which (in this mans conceite) is god able to do. *Deus humanum corpus absque suis finibus et terminis facere non potest.* God (saith he) is not able to make a mans body to lacke his bounds and limites. The like he hath in sundry

I 5 places

Obiectiō.

Answers.

psal. 77. 34.

Psal. 104. 40

psal. 77. 35.

לחם  
אברים

Sacraments  
confirmē nō  
gods word to  
vveake Chris-  
tians.

In the 3. Ser-  
mon, pa. 158.  
See after, cap.  
21. num. 1.

Martyr defen-  
sio. contra Giar-  
din. r. par. 1.  
obiect. 147.

Ibid. part. 1.  
obiect. 7.

Infidelitie of  
Caluinists.

places of that worke: & so hath Beza in his second book of the sacrament against Helhusius; and it is a very common opinion among the bretherne. Now when P. Martyr came to supper, and there drunke his vvine, and received his bread, which vvore to him no doubt wonderful seales to confirme his weake faith, vvhath vvvas his faith confirmed thereby? Truly as appeareth by his vvritings, vvvhich he put out after that he had many a yere together receiued such seales, his faith vvvas as bad as ever it was, his infidelitie vvvas more and more: and the receiuing of such bread & drinking such vvine, must needs confirme him in infidelitie, rather then increase in him beieef, because it vvvas a perpetual token & signe, revoking to his memorie, that Christ left those seales of bread and vvine in the supper, being not able to leaue his ovvne diuine body and blud, because he vvvas not of power sufficient to make it at one time present in diuers places. And then if these seales nothing helpe the faith of P. Martyr, Theodorus Beza, and such other vvorthy ministers of the vvord: vvvhath helpe or profite can it bring to the inferior sort, vvvhose scarce knowv, & greatly care not vvvhath these seales meane?

Furthermore, howv can these seales helpe the faith of infants, that are brought in their swadeling clovvetes to be baptised? Suppose the minister make his Sermon, and there according to M. B. his prescription *preach the vvord distinctly*, and *open al partes thereof* from the first chapter of Genesis to the last of the Revelation; and then *after hang on and append the seale* of vvwater; vvvhath helpeth this the poore infant, vvvhose neither heareth the Sermon, nor careth for the minister, nor regardeth the seale, neither hath either strong or vveake faith, vvvhich should be holpen thereby? For I suppose M. B. is nor of Luthers and the Lutherans opinion, that infants so soone as they come out of their mothers vvomb, haue streight vvways faith, beleeu al articles of the Creed, and so are baptised *not in the faith of the church, but in their owne faith*, vvvhich vvvas the very original of Anabaptisme. And yet M. B.

his

*Sacraments  
confirm the  
great vvord to  
infants.*

*Luther Tom.  
2. Vvitem.  
contra Calisti  
fol. 406. et  
Tom. 3. in  
Mauth. ca. 9.*

his description of the sacrament much confirmeth the same. For if these two, baptism and the supper be ordeyned by Christ to helpe vveake faithes: if this be the nature and essence and institution of them, that the one offereth *bread*, the other *water*, to confirme the faith of those that come to receiue them: then it foloweth as the Anabaptists infer, that baptism is vickedly prophaned & perverted from his true nature and right institution, vvhhen it is applied to them, vvho haue no faith, & therefore touching the confirmation of their faith can take no benefite thereby. And such is the case of infants. VVotteth not M. B. that this is the Anabaptists ground: Or can he denie the veritie of ether part of these propositions? the first part being his ovvne, the second manifest to every man that is not impudently bent vvith Luther to mayntaine that vvvhich common sense & reason disproveth? For as Zuinglius truly vvriteth: albeit Luther and certaine of his folovvers take much paines to proue that infants haue faith, yet labour they in vayne. *Neque enim illud probari potest argumentis solidis et certis. For they shal never be able to proue it with any sound & sure argument. Only by their vnprofitable toyle, they may more confirme the Anabaptists in their furious madnes.* And that M. B. his definition tendeth to like effect, besides that the thing it self speaketh, Zuinglius also in plaine termes avoucheth, for so he vvriteth in the same booke *VWhereas this opinion was of many, so rashly and vnadvisedly receiued, that they supposed faith to be confirmed by these signes of baptism and the supper; this issue was necessarily to be expected, that some should deny the baptism of infants. Quam enim ratione parvulorum fidem consuepabit, quam illos fidem nondum habere constet? For by what meanes possible can baptism confirme the faith of infants, whereas it is sure and certaine, that they haue no faith at al? Thus Zuinglius that most excellent man, sent vvith Martin Luther even from God him self to geue light to the whole world (as of them the Apologie of our English church vvitrecesseth) condemning at once both his coapostle Luther, & also M. B.*

*M. B. doctrine  
Anabaptisti-  
cal.*

*Zuingl. Tom.  
2. lib. de bapt.  
fol. 92.*

*Ibi fol. 83.*

*Apolog. An-  
glic. par. 2. ca.  
4. Diuis. 2.*

for



*M. B. doctinne  
An bapt: firi-  
mil.*

*Zwing. vbi su-  
gra.*

*Zwinglius  
sum time an  
Anabaptist.*

*Sacraments  
confirm: not  
the ministers  
preaching.*

for their to manifest assistance and support yielded to the Anabaptists in their furious madnes, as Zuinglius calleth their gospel. VVherevnto he addeth an Appendix vvhich I could vvish M. B. vvel to vveigh and consider of, for his ovvne good: *Quapropter ipse quoque ingenue fateor &c.* VVherefore I my self also confesse frankly (saith he) that a few yeres sithence I being deceived with this error, thought it better to differ the baptism of yong children, until they came to perfit age. As much as if he had confessed in plaine termes, that him self also, as great a clarke as me esteemed him, so long as he thought the sacraments to be instituted for scales and confirmation of faith, so long vvas he in mynd a very Anabaptist; so long vvas he an enemy to the baptism of infants: nether had he any other vway to shake of that Anabaptistical heresie, but first of al to leaue and forsake that vvicked opinion vvhich here M. B. so seriously teacheth: vvhich so long as he holdeth, so long can he not blame men, if they suspect him to be an Anabaptist, vvhole heresie doth so directly folovv of this his doctrine.

VVhereas then vve find these scales to confirme the vvord preached or faith of the vvord, nether in respect of the vvord it self, nor of strong Christians, nor of vveake nor of yong infants, to vvhom principally these scales of baptism and the supper apperteyne: how can they in any sort be applied to confirme the vvord preached? It remaineth only to say, that they confirme the vvord to the hearers in respect of the minister; that vvhereas otherwise the minister should vvant credit, novv forsooth vvhen he exhibiteth these scales of bread, vvine, and vvater, forthvvith the bretherne may be confirmed in the vvord preached by the minister, and be vvarranted that he hath preached the vvord rightly, and rightly opened al the parts of it. But nether can this hold. For vvhen vve knowv that the ministers, in that they are ministers, are by the nature of their ministerie, lyers, and therefore seldom, yea never, vvhen they speake out of their chaire, that is, vvhen they speake as ministers, and teach any doctinne

doctrine of their new gospel, speake any truth, as the holy ghost assureth vs of al heretikes and new preachers which lacke lawfull vocation, both in the old testament and the new; we must looke for better seales, and they must shew better and stronger then these, before we beleue the word preached by them: to the confirmation whereof, seales of bread and butter are as fit as these their seales of bread & vyne: and al the seales of the world can not geue a Christian man sufficient ground and assurance to trust them.

¶ And now finally if we shal a litle consider these seales in them selues (abstracting them from men ether strong in faith, or weake, or children, or ministers) as they are seales to confirme gods promises, so as these men describe them; we shal yet more perceive the inuention of them to be very fond, fantastical and ridiculous, and fit for such light ministers: for that neuer any Diuine or good Christian of any grauitie & conscience would thus talke or dreame: not only for that there is no ground in scripture, whereon any such doctrine may be framed, but also because their writing and speaking in this matter is against al wit & reason. For seales which are vsed to confirme any thing, must by common discourse of reason and light of nature, be more euident and manifest, then that thing, for confirmation whereof they are vsed. For men confirme not strong things by weake, manifest by obscure, certain and knowen by vncertaine and doubtful. Yet so falleth it out here. For the promise, which thete men vrge, *He that eateth my flesh, shal liue for euer: He that beleueth & is baptized, shal be saved*, being taken of Christians for the word of god, is foithwith to them, sure, certaine and manifest, whereof they neuer doubt. But when they see water sprinkled on a child, or three or fouer bretherne eating and drinking their symbolical bread and vyne, how can ether that confirme to vs the child to be saved: or this, that such eaters and drinkers eate spiritually Christs fleth, and thereby shal haue eternal life? Certainly if the minister out of the word did

4

3. Reg. 22.  
22.  
Jerem. 24. 14  
& 27. 10.  
Ezech. 13. 7.  
1. Timoth. 4.  
2.  
1. Pet. 2. 2.

Tom. 6.  
Mat. 16.

did not tel them so much before, the bread and vvine  
 vvould neuer confirme, nor scarce signifie such spiritual  
 eating, much lesse eternal life ensuyng thereof. So that  
 vvhereas ordinarily in common practise, vvhen these  
 men take their Theologie in this point, scales confirme  
 words and vvritings among men; and vvithout a scale  
 the vvord and vvriting is of no great force or value in  
 lawv to make a bond and obligation, the scale geuing al  
 strength & force thereto: here it is cleaine contrarie. For  
 al dependeth of the vvord, and the vvord geueth  
 strength, vertue and force to the scale, not the scale to the  
 vvord: and the vvord vvithout the scale is altogether suf-  
 ficient, & carrieth vvith it, ful, entier, and perfit authoritie,  
 vvhereas the scale vvithout the vvord is nothing at al,  
 but as M. B. truly saith; *a common peece of bread*: so that  
 truly to speake, the vvord is rather to be accompted a  
 scale to the bread, then the bread a scale to the vvord.

*Use of scales  
 among men,*

Again these men in making such comparison, vvaigh not  
 the true nature and difference of vvords and scales, as  
 they are vsed in things diuine & humane. In humane,  
 because men are mortal, and mutable, and false, so that  
 vve can not take hold of their vvord; vve are enforced to  
 vse other meanes for our assurance and certification, as  
 first to put their vvords in vvriting, and then to raise  
 both vvord and vvriting by sealing. But in God and  
 things diuine, it is not so. But for so much as God is im-  
 mortal, immutable and constant, vvwhose vvord is vvor-  
 king, and vvwhose vvord once vttered is as sure, certaine,  
 infallible and irreuocable, as if it vvwere vvritten in faire  
 vvelem, in a thousand exemplars, & confirmed by as ma-  
 ny scales: here can be no vse of any such scales, as is amog  
 men, because no such scale can add any more authoritie  
 or certaintie to his vvord, as it doth to ours. Howbeit it  
 pleaseth him some times to vse some kynd of confirma-  
 tion, vvwhich may not vnfitly be compared to a kind of  
 sealing: as vvhere the Euangelist saith, that vvhen Christ  
 was ascended, his Apostles preached euery vvhere, our  
 lord *working with them, and confirming their doctrine and*  
*preaching*

*Scales diuine.*

*Matt. 10, 2.*

*preaching, with signes and miracles*, of vvhich kynd of confirmation, the storie of the Acts of the Apostles is full. But these were miraculous not sacramental seales, applied (truly & properly to speake) not to confirme gods vword or promises, but to confirme vnto the hearers, the authoritie and credit of the preachers, the prophets, Apostles, and disciples of Christ; as euery vvhether appeareth both in the old testament & new. And therefore (as S. Paul teacheth) such miraculous signes and seales, properly are not for faithful men & Christians, but for faithles and infidels, to dravv them to faith and Christianitie. And this is a far different kind of seales from the sacraments, vvhich of vve here entreat, vvhich neuer any learned father or vvriter called seale in the Protestant sense. For albeit sometime S. Augustin vseth the vvorde, and applieth it to the sacraments, as also do some other Doctors, yet they neuer meane, nor applye them as do the Protestants: but cal them seales, either because they signe the faithful vvvith such a marke, vvhetherby they are distinguished from the vnfaithful; or because they conteyne in them a secret holy thing (that is inuisible grace) in vvhich sense the booke of the Apocalyps is said to be signed vvvith 7. seales, & in both vvhich senses S. Austin & S. Gregorie Nazianzene calle them seales: or because they geue perfite and absolute grace, vvhetherby a Christian being vvashed from his sinnes, and made the child of god in baptisme receiuerth farther strength to persist and stand fast in his Christian profession, and fight constantly against the enemies of Christ and his church, the deuill and his ministers, is confirmed in hope, and hath as it were a pledge of eternal life: in vvhich sense S. Cornelius an auncient Pope and martyr, and after him S. Leo the Great, calle the sacrament of confirmation a seale. The vvorde of the first are: *Vvhereas Nouatus the heretike was only baptised, but afterward tooke not such other things, as by order of the church he ought; neque Domini sigillo ab Episcopo obsignatus fuit, neither was signed with the seale of our lord by the bishop in the sacrament of confirmation, how (I pray you) received he*

1. Corint. 14.  
22.  
*How sacraments are called seals by the ancient Doctors.*

August. contra Faust. lib. 19. ca. 11.  
Nazianzen. oratio. 39. de baptis.  
Augustin. de catech. et. indib. ca. 26.  
Apocalyp. 5. 1  
Ambros. lib. 3 de sacrament. cap. 2.

*Sacrament of confirmation.*

Enseb. hist. lib. 6. ca. 35.

See S. Ambros. deys qui instituitur. cap. 7.

*Leo Sermo. 4.  
de natiuitate  
Domini.  
Signaculum  
vite eterna.*

*he the holy ghost to strengthen him in his Christian faith.*  
S. Leo in his .4. Sermon de natiuitate Domini: *Stand fast in that faith, in which after you were baptised by water & the holy ghost, you receiued the Chrisme of saluation, the seale or pledge of eternal life.* In these senses, and perhaps some other tending to like effect, the auncient godly fathers calle the sacraments, seales: as questionles euery sacramēt and especially that of the most blessed Eucharist is a most admirable signe, and seale, and confirmation, and demonstration of gods infinite mercy, and Christs infinite loue towards mankynd. But the sense of the Protestants as it is foolish, fond, new, without al vvit and reason; and not only so, but also wicked, impious, heretical, & Anabaptistical, as hath bene shevved, neuer taught by the holy scriptures of god, by any Apostle, Evangelist, auncient father or Councel: so I can not greatly enuy at

*Bezaes glorious besting of him self.*

*Before, pag. 306, 307.*

*Beza ad Rom. ca. 4. v. 33.*

Bezaes glorious triumph, vvhich he maketh to him self and his maisters, for the first invention thereof; wherein he so flattereth and pleaseth him self, that hauing expressed the same in such sort, as here M. B. doth, and I before out of Beza haue alleaged; he suddenly from explication of the scripture, breaketh out in to admiration of him self and his companions in these vvords: *This my exposition (cōcerning circumcision, a seale of iustice, & al other sacraments seales in like maner) if a man compare with such things, as not only Origēnes, but also sundry other of the auncient fathers, albeit for godlines and learning most famous, haue written vpon this place: he shal doubtles find what great abundant light of truth, the lord in this time hath powred out vpon vs of al other men most vmworthy thereof.* No doubt a vvorthy doctrine for such Doctors, and in deed to be vvondered at: vvhich being so necessarie for the church as these men make it (for it conteyneth the true faith of the sacraments) vvhereas Origen, S. Cypriā, S. Austin S. Ambrose S. Leo S. Basil S. Gregorie Nazianzenē, and sundry other for holines and learning most famous (as he confesseth) could neuer find it out; and yet these men, Calvin, Beza and Iohn Cnox, for learning not very famous,

and

and for horrible filthines and abomination of life not to be named, and not heard of among the Paganes most infamous, haue found it: vve may assuredly conclude, that this inuention came not from the holy ghost, vvho according to Christs promise euer assisted his church, and lead the pastors thereof into al truth, conuenient & necessary for the perfit instruction thereof; but from the enemy of mankind, from Satā the aduersarie of Christ, vnto vvhom such detestable Apostataes of so sovvle and filthy life serued for fit instrumentes; and vvith vvhom the first princes of this nevv gospel vvere most familiar as hath bene noted before of one, and of others is commonly knowven by their ovvne testimonie & vvritings.

See their liue  
1. Cor. 5. 5.  
Genes. 19.

Ioan. 14. 4.  
16. 17. 26.  
Gide. 16. 13.  
Mat. 28.

Before, pa. 48  
42.  
See after, cap.  
20. num. 4.

## The Scottish Supper compared vvith Christs institution

### The Argument.

1. M.B. his doctrine of signes elemental and ceremonial vsed by Christ, and al necessarie to the essence of the Supper.
2. Thereof is inferred & proued, that no Supper ministred after the Scottish order, or Calvin: institution can be a sacrament of Christ: for that it wanteth diuers things done by Christ, and therefore necessarie to the essence and nature thereof.
3. To make this more plaine, and to preuent al cauils, is it in particular declared out of the Sacramentaries, and according to their doctrine, what were those actions ether in word or deed which Christ vsed at his last supper, and most apperteyned to the nature & essence thereof. Of mingling the wine with water, and blessing the sacramental bread and cup.
4. The maner of ministring the Scottish Supper or communion. It is compared particularly with Christs institution, and plainly shewed, that the Scottish supper lacketh 5. or 6. essential points

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points vsed by Christ (whose chalice was mingled with wine & water) for want whereof, especially the words of Christs Institution, which are cleane omitted, that communion is no more to be accompted Christs supper, then any vulgar dinner or breakfast vsed by Christian men.

## Chap. 5.

I

pa. 8. 9.

What is essential & necessary to the Supper.



From this doctrine of the scales common to both their sacraments, M. B. descendeth more particularly to entreat of the sacrament, or rather signes of the supper. VVhich signes (saith he) ar double, both subiect to the eye: the one he callith elemental signes, as bread and wine: the other, ceremonial as the breaking, distribution, and geuing of the same bread and vvine. VVhere vnto he addeth, lest any man shoulde mistake him, that he meaneth not these to be ceremonial, as though they were vaine. For (saith he) there is neuer a ceremonie, which Christ instituted in this supper, but it is as essential as the bread and the wine are: and ye can not leaue a iote of them, except ye peruert the whole institution. For what euer Christ commaunded to be done, what euer he spake or did in that whole action, it is essential and must be done, & ye can not leaue a iote thereof, but ye peruert the whole institution. These vvords might seeme to proceede from M. B. somvvhat vnconsideradly, vpon to much zeale, yvete it not that afterwards he in precise & exact maner repeateth them again & again. For (saith he) Christs institution mon be kept: looke what he said, looke what he did, looke what he commaunded to do, al that mon be said, done, & obeyed. There is nothing left in the register of the Institution, but it is essential. Again. In the celebration of Christs institution, men mon take tent to what so euer he said, did, or commaunded to be done. Now mon first say what so euer he said; and then do what so euer he did. Finally he cōcludeth: If we leaue any kinde of circumstance or ceremonie of this institution vndone, we peruert the whole action.

Serm. 3. pa. 221.

pa. 132.

2

¶ By this so precise and peremptorie asseveration, that

what

TO M. B. SERMONS.

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what so euer Christ spake or did in that whole actiō, is as essential as the bread and wine, and can not be omitted, but withal ye peruert the whole actiō, we learne many things. First the sacrilegious boldnes of the Geneuian ministers, & that they are peruerterers & corrupters of Christs vvhole institution. For first, concerning the bread and wine, which ( rightly ) he maketh most essential, vve haue shewved before, that those ministers haue taken to them selues authoritie to dispense there vvith, and geue free libertie to minister the Communion not only in bread and vvine, but also in ale and rootes, or vyater & stockfish: or any like nutriment, vvhen bread and vvine are not easely to be gotten, VVhereof it foloweth, that most arrogantly they alter the essence, & so peruert the vvhole ordinance and institution of Christ. Next, if what euer Christ commaunded to be done; and not only that, but also what euer he spake or did in that whole actiō, be essential, and no iote can be omitted vvithout peruerter, the vvhole; then also, the cōmūnions of Zurich, of Geneua, of Swizzerland & Scotland, are al corruptions & depravations of Christs ordinance. For Christ in that vvhole actiō did many things, vvich al these good bretherne omit as that first of al, after the eating of the paschal lāb, which vvent immediatly before the institution of this holy sacrament, Christ rising from that supper, and addressing him self to this holy institution, laid aside his garments, and taking a towel, therewith girded him self. He put water in to a basen, he washed his disciples feete, and wiped them with the towel wherewith he was girded. That being finished towards al his Apostles, vnto this ceremonie (which serued not only for exāple of humilitie & chancie, as Calvin supposeth, but also for mysteric & signification of the great puritie vvich is required in the that come to receiue the blessed sacrament, as S. Cyprian, S. Ambrose, & S. Bernard declare) our Sauour joynd diuine learning & instruction. For hauing taken his garments, and being set dovvn at the table with them, he said to them: know you what I haue done to you?

*The Geneuian ministers dispense against Christ.*

*Before, pa. 59 60.*

*Actions of Christ at his last supper.*

*Joan. 13. v. 12.*

*Caluin in Ioh. cap. 13. v. 12 Cyprian, sermo de ablutione pedum.*

*Ambros. de sacrament. lib. 3. cap. 1.*

*Bernard. de cena Domini. Serm. 11.*

*Joan. 13. v. 13. 14. &c.*



yow cal me maister and Lord; and yow say wel, for I am so. If then I your lord and maister haue washed your feete, yow also ought to wash one an other: fecte. For I haue geuen yow an example, that as I haue done to yow, so yow do also. Amen Amen I say to yow, a seruant is not greater then his lord, neither is an Apostle greater then he that sent him. If yow know these things yow shal be blessed, if yow also do them. Thus Christ did, thus Christ spake, & this Christ comaunded to be done. If then what so euer Christ comaunded to be done, what so euer he spake or did in that whole action be essential, and must be done, so necessarily, that one iote thereof can can not be left, but ye peruert the whole action, it foloweth that the Scottish ministers, vvho of al this vvich Christ spake and did, practise not so much as one iote, but leaue out euery iote, omit euery part and parcel more and lesse, peruert the whole action of Christ, deface his institution & so haue a communion not of Christs Institution, but of their ovne inuention. Nether vvil it serue for their defence, to lye with Caluin and rayle at the Catholiks for obseruing the like ceremonie once in the yere: neither yet to say, that Christ hereby gaue an instruction, that we should humble our selues not once a yere, but euery howre, vvich the Catholiks knevv both in speculation & practise, before he or his gospel vvere engendered. For albeit true it is, that this action signifieth a brotherly charitie, and mutual beneuolence and humilitie to be continued so long as we liue euer; yet this setteth not Christians free from vsing the ceremonie neuer: no more then the bread and wine of the supper, vvich by these mens doctrine signifieth their perpetual nourishment vvich they haue from Christs flesh and blud continually; quitteth and setteth them free from receiuing their Supper (as is the Scottish order) once a moneth. And lest of al can M.B. thus argue, who accompanieth al that Christ did, al that he spake in the whole action, to be so essential, that it must necessarily be done, as doubtless Caluin did not.

After our Sauour had thus spoken & done, he said  
downe

*The Scottish  
ministers  
condemned by  
M<sup>d</sup>*

*Objection of*

*Calu. in Ioan.  
ea. 13. v. 14.*

*Answered.*

dovvne againe vvith the twelue, al men and no vvomen, so that in to this companie he admitted not the most pure and immaculate virgin, his dearest mother: and vvith these 12. kept the celebration of this sacrament at night, vvvhich time also the Apostle specifieth: which two obseruations of number and time, our English Levvel seemeth to hold for matters of some weight. For of the first he writeth, that *Saint Basil reporteth an Ecclesiastical decree or Canon, that at the receiving of the holy communion there ought to be 12. persons at the left, and neuer vnder.*

1. Cor. 11. v  
23.

Levvel Reply  
contra Hard.  
artic. 2. l ius.  
10. fac. 31

Of the second, in the same place he saith, that it appeareth *Ibi. Dmif. by S. Austin, and certain old Carons, that in the primitive church, the Communion some times was ministred after supper:* as though he would gladly haue it brought to such a time againe. And in this, solovveth M. B. and his Scottish ministerie the example of Christ: Do they as he did? minister they their communion not in the morning, but at night; to twelue, and no more, nor lesse: al men and no women? I suppose not. Only I find in their communion, special and precise order taken, that *the minister sitt at the table, & that every man and woman in like wise take their place (to sitte) as occasion best serveth.* This one circumstance among so many, and this as litle needful as the left of al other, the booke carefully observeth: but of the rest not one. Let vs then proceed in examining Christs institution, and conferring it vvith the Scottish supper, that so we may see how vvell it observeth that vvvhich M. B. him self accounteth in it so necessary and essentiall.

The Scottish  
communion  
booke.

¶ But because I may perhaps misse in vviring Christs Institution, as by an erroneouse iudgement (for that I am not of their spiritte) supposing that to apperteyne to the institution which is nothing so; and this our English Supperintendent goeth as far vvide, for that commonly by a froward and perverse iudgement he raketh together he careth not whar, rather telling vvhat other men say, then declaring vvhat him self thinketh; and that more to

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M. Levvel

K 3 trouble

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trouble his aduersarie, then to iustifie his owne cause (for  
 neither did him self minister his communion at night  
 (notwithstanding S. Austin and those certaine old Canons)  
 neither had he present at his communion **12 persons at the**  
*The English*  
*communion*  
*booke,*  
**left, and never vnder** (albeit S. Basil report an ecclesiastical  
 decree or Canon so requiring, except he lye, as in deed he  
 doth) & our English communion booke approveth it  
 for a very lawfull & sufficient communion where there  
 be 4. or 3. yea sometime the minister with one alone suffi-  
 ceth) to avoid al quaielling & partial dealing, I vvil take  
 the patells of Christs institution out of one, who see-  
 meth most of others to agree with the Scottish religion  
 & with M. B. very order & division, making this as it  
 were a preface & entrance to his explication. For so much  
*Muscul. loc.*  
*com. cap de*  
*ana pa. 330*  
*In Christs sup*  
*per are to be*  
*marked.*  
*Actions, &*  
*Vords.*  
 as the Lords Institution consisteth not in words only, but in  
 words & deeds, we must consider both the one & the other. For  
 it was not done without great wisdom, that he instituted this  
 sacramēt neither by doing without words, neither by words with-  
 out doing: but so ioyned both together, that his disciples might  
 see in his doing, & heare in his words, that whereby they might  
 be instructed in this matter, & so kept from error afterwards.

Thus much in general. Come vve now to the particu-  
 lars, first concerning Christs action & doing, and after  
 concerning his vvords. Concerning the action and doing of  
 Christ (saith he) so much as pertaineth to the Institution of  
 this sacramēt: first, he tooke bread into his hands. 2. He gaue  
 thanks vnto his father. 3. He brake the bread. 4. He gaue  
 the same to his disciples, which were with him at the Supper,  
 5. He likewise tooke into his hands the cup of wine. 6. As  
 before at the bread, so here at the cup he againe gaue thanks to  
 his father. 7. He gaue also the cup to his disciples. In these  
 parcels is conteyned the doing of Christ, and external forme of  
 this sacramēt. These actions of Christ, especially some  
 which he counteth most important, he more at large  
 declareth thus: That he tooke bread into his hands, gaue  
 thanks, brake, and gaue it to his disciples, might haue seemed  
 to bene done as a thing of custom: but the tenor of the words  
 which he addeth in way of exposition, admonished them  
 sufficiently

*The English*  
*communion*  
*booke,*

*Muscul. loc.*  
*com. cap de*  
*ana pa. 330*

*In Christs sup*  
*per are to be*  
*marked.*

*Actions, &*  
*Vords.*

*Christs acti-*  
*ons.*

- 1 2
- 3 4
- 5 6
- 7

wne cause (for  
union at night  
tine old Canons)  
2 persons at the  
an ecclesiastical  
as in deed he  
he approveth it  
on where there  
one alone suffi-  
ing, I vvil take  
one, vvhose see-  
cortish religion  
king this as it  
on. For so much  
ls only, but in  
the other. For  
he instituted this  
er by words with  
disciples might  
erby they might  
error afterward.  
to the particu-  
loing, and after  
tion and doing of  
the Institution of  
ands. 2. He gaue  
ad. 4. He gaue  
m at the Supper,  
of wine. 6. As  
gaue thanks to  
sciples. In these  
external forme of  
especially some  
e more at large  
his hands, gaue  
ght have seemed  
nor of the words  
monished them  
sufficiently

sufficiently, that this doing of his was not to be accepted among  
things vsual and ordinarie, but that it conteyned the order and  
institution of a sacrament. Concerning the cup of vvine  
hus he vvriteth. I nothing doubt, but in those East parts of  
the world, where the wines are most strong, it was an vniuer-  
sal custom to delay their wine with water: vvhich vniuersal  
custom vvas also authorized by the law of God. For so  
S. Hierom affirmeth, and willetth to be obserued, that the  
wine which was offered to God in sacrifice in the old law, was  
mingled with water. VVhereby that maner of mingling  
the vvine became so vniuersal in al cases whether  
divine or humane, that as Musculus graunteth, the Hebrew  
word which signifieth to mingle, is vsed also, for powring out,  
Proverb 9. 23. Esai. 5. And hereof I thinke it came to passe (saith  
he) that the Bishops of the East, and after them the Italians, be-  
gan to mingle their wine with water, as in their vulgar vse,  
so also in the mystical. Al which he applieth to declare  
that it is most probable, Christ to haue done so likewise.  
Howbeit because it is not exprest in the gospel, he  
would not haue the church bound thereto. And yet this  
may faither be added, somewhat more strongly to con-  
firm Musculus iudgement, that in the special figuratiue  
cup of the legal sacrifice foreshewing this of Christ, there  
was water mingled with the blud of the sacrifice (and  
therefore more then probable it is that Christ made cor-  
respondence therevnto) as we find recorded by S. Paule:  
albeit water be not mentioned in the text of the law, in  
that cup of Moyses, as nether it is mentioned in the text  
of the gospel, in this cup of our Sauour. Concerning  
the geving of thanks; this did Christ (saith Musculus)  
twice, first at the bread, then at the cup. VVhich thing albeit  
he did commonly, yet in this present case doubtles he did it  
with singular zeale, according as S. Luke witnesseth ca. 22.  
VVith great desire haue I desired to eate this Pasch with you  
before I suffer. That which Musculus mentioneth of  
thankes-geving to god, & omitteeth al other blessing of the  
bread or vvine, vve must a litle supplie out of other men  
of as good credit and authoritie as Musculus. For that

K 4 Christ

Halauitrationem et institutionem sacramenti.

Ibid pa. 321.

Hieron. quaestio. Hebraica in Paralip. lib. 1.

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Of mingling the chalice with water

Exod. 24. v. 6. 2.

Heb. 9. v. 19.

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Christ not only gaue thanks to his father, but also blessed and sanctified the elements of bread and vvine; it is

Matth. 26.

26. cap. 14.

29.

Luc. 9. 16.

Marc. 10. 16.

1. Cor. 10. 16

plaine by the storie of the gospel. For so signifieth the vword ἁγιασῶν vsed by S. Matthev, and the same by the Evangelist S. Luke, and S. Paule is determined and referred directly to the bread and vvine. VVhich is so cleare and manifest, that Beza expounding that vword

Beza in 1.

Corinth. 10.

v. 16.

in S. Paule, *The cup of blessing which we blesse*, though in other places he avoid such blessing, as much as possibly he may, yet here he confesseth it. *Puto ἁγιασῶν idem hic declarare atque in infinitis locis veteris testamenti* שמן, id est ἁγιασῶν, ναπαῖσιν, seu consecrare & sanctificare. I thinke (saith Beza) that here ἁγιασῶν

Christ sancti-

fied and bles-

sed the bread.

signifieth (as doth the like word in innumerable places of the old testament) to sanctifie, or to consecrate, This S. Paule

meaneth by that greeke word. VVhich thing besides those innumerable places of the old testament iustifying this interpretation, he approveth by many of the new, namely

Matth. ca. 4. 44. ca. 25. 34. Luc. 9. 16. Matth. 26. 26. vvhere

that vword, blessing, is vsed in like construction & signification, & importeth as much as sanctifying & consecrating, & is referred to the bread vvhich Christ tooke in his hands,

and vvhereof he made the Sacrament. And our English

Ievv. cont.

Hard. artic. 1

dimiss. 9. pa. 23

Ievvel expounding these vvords of Christ: *Hoc facite do this*, saith, that their sense and meaning is, *Take ye bread, blesse it* (and not only thanke God) *breake it, and geue it in my remembrance*. VVherevnto he addeth, *This is not a ceremonial accident, but the very end, purpose and substance of Christs institution*. VVith Beza and M. Ievvel

Cal. in 1. Cor.

ca. 10. v. 16.

herein agreeth Iohn Caluin, and vvithal refelleth both

Blessing and

giving thanks

differ much.

Erasmus and al other, vvho in this place expound *blessing* by *thankes-giving*; and to *blesse*, make nothing els, but to *geue thanks*. VVhich three so singular doctores, especially armed with innumerable places of scripture both in the

ἁγιασῶν

ἱεροσῶν

old testament & new, may suffice against Musculus & M. B. also. Against Musculus, for that he finding the

vword to *blesse* & to *geue thanks* vsed by the Evangelists

in some places to one effect, thereof concludeth fondly

and

but also blef-  
nd vvine; it is  
signifieth the  
nd the same  
is determined  
ne. VVhich is  
ng that vword  
blessē, though  
much as possi-

*Puto iudaym  
veteris testa-  
seu consecrare  
at here iudaym  
le places of the  
This S. Paule  
besides those  
ing this inter-  
nevv, namely  
26. 26. vvhere  
on & significa-  
consecrating &  
ke in his hāds,  
nd our English  
ist: Hoc facite  
ing is, Take ye  
; breake it, and  
e addeth, This  
ur; ofe and (ub-  
and M. Ievvel  
refelleth both  
pound blessing  
ing els, but to  
ctors, especi-  
are both in the  
t Musculus &  
e finding the  
e Evangelists  
udeth fondly  
and*

and directly against the scripture in other places innumera-  
ble, that to blesse in this place of consecrating the sacra-  
ment is *nothing els, but to geue thanks, to praise and glorifie  
god; & that Christ vsed no other blessing then geving thanks  
and that blessing he referred not to the bread, but to his father.*  
Against M. B. for that albeit he confesse in word bles-  
sing to signifie sanctification and conecration of the elements  
and not only praying of god, or geving him thanks:  
yet after his maner in the same place contradicting him  
self, he telleth vs, that to blesse and geue thanks haue al one  
signification: and in a solemne marginal note adviserh his  
reader, that *the word blessing and thankes-geving, are vsed  
indifferently, and ech one is expressed by the other.* VVhich  
in this case, and as he vttereth it, is most false, and im-  
possible to be true. For among the places quoted by Be-  
za to note one example; as here Christ blessed the bread,  
so in S. Luke he *blessed* the fishes, and thereby multiplied  
and increased them to feed thousands. And wil M.B. say  
that Christ there *gaue* thanks to the fishes, and here to  
the bread: that the words are indifferent, and one expresseth  
the other? But much more by argument he labourerh to  
disprove al blessing of the elements, vvhich in vvords he  
approverh. For thus he disputeh substantially from  
the verie definition of blessing. *God is said to blesse. when  
he geueth good things to his creatures. For gods blessing is  
ever effectual. Man is said to blesse, when he craves blessing  
at the hands of god to any man: when he blesses in the name  
and at the commaund of god any person or people. In ether  
of which significations, we may not ascribe blessing to the bread  
or cup. For we vse neither to crave blessing to insensible ele-  
ments, nor yet to blesse them in the name of god: and god vs-  
eth to geue good things to the sonnes of men, and not to insen-  
sible creatures.* Thus he: to proue, that never god nor  
man blessed, that is, wrought any good effect, or prayed for  
any good effect to insensible creatures and therefore ne-  
ther did Christ. By which argument the disered reader  
may see how far the Scottish ministerie is gone from al  
sense of Christianitie, and Christian Theologie. For

*Muscul. Com-  
ment, in Mat.  
cap. 14. pag.  
425.  
Et in locis  
communibus  
et de cana pa.  
321.*

*Pa. 149.*

*Luke 9. 16.*

*Pag. 144.  
M. B. argu-  
ment against  
blessing the  
bread, is*

*Wicked and  
unchristian.*

k 5 they

*God blessed al his creatures.* they neuer vse to craue blessing to vn sensible creatures, nor yet to blesse them in the name of god. But the Apostolike church

*1. Timos. 4. 4* from the beginning, by these examples of Christ, ever vsed so to blesse in the name of god; as in the Apostle & most auncient fathers every where appeareth. And God himself from the beginning thus blessed insensible

*Marc. 6. 41.* creatures, and not only the *sonnes of men*, but also the  
*at ca. 3. 7.* sonnes of beasts (if so I may vse the vvord) fowles of  
*Genes. 1. 22.* the ayer, fishes of the sea, and al other living creatures, as  
*23. 1. ca. 2. 3* we see in the first chapter of Genesis. which blessing  
*1. int. 101. 23* of God brought some good to those creatures. And as  
*2. 5.* on the contrarie, vwhen God *curst* the serpent, vwhen he  
*Psal. 64. 12.* *curst* the earth, vwhen Christ *curst* the fruitles figtree,

*Genes. 3. 14.* this curle vvas an impaying of the condition of the ser-  
*17. ca. 3.* pent, of the earth, of the figtree: so vwhen God by him-  
*29.* self, or the ministration of his servants blesseth his creatures

*What is bles-* this is a bettering of their condition. And albeit it end  
*sing.* or be referred to the benefite of man, yet it is a true *bles-*  
*sing* and good vviought also in the creatures. And this is principally so in these sacraments of the new Testa-  
ment, vwhere both that of baptisme, and this of the Eu-  
charist, and al other, haue special *blessing* and *sanctification*  
bestowed dy Christ to the commoditie and benefite of  
his church. VWhich thing seeing M. B. vpon no  
other ground then his owne simple and sinful conceite,  
and authoritie of the Scottish practise, most ignorantly

*Christ blesst a* against al scripture denieth, I vil take as sure & certain;  
*and sanctified* vz. that Christ not only gaue thanks to his father, but  
*see 6. 11.* also *blessed*, *sanctified*, and *consecrated* the bread: because  
we are taught so to beleue both by the plain vvords of  
the Evangelists, by S. Paule, by consent of al fathers,  
of al auncient Liturgies or soimes of Masse in al churches  
of Christendome (vwhereof some example shal be  
geuen hereafter, & also by verdit of M. Iewel, Caluin, &  
Bera. vwho so effectually by innumerable places of scripture  
proue it and refel Musculus, and consequently M. B. in  
this point, vwho against al scripture wil haue *blessing* of  
these elements to be al one vwith *genuing thanks* to God.

VVherefore

TO M. B. SERMONS

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Wherefore according to this most sufficient authoritie, as Musculus truly telleth vs, that Christ at two several times, first ouer the bread, next ouer the cup, gaue thanks to God; so must we also assure our selues, the scripture & these Protestants leading vs thereunto, that Christ at two several times blessed, sanctified, and consecrated those 2. several elements of bread and wine, which he tooke in his hands.

Concerning the breaking and deliverie of the bread, 7

Musculus words are: *Christ brake it with his owne hands,* pag. 322.

*He gaue it to his disciples. He gaue not the bread whole to them which they afterwards should breake, but him self brake it. He gaue it not them to distribute, but him self did distribute it, & willed them to take and eate it. He deliuered with his owne hands this sacrament of grace, signifying wihal that it was not possible for any man to haue participation of his grace, except him self gaue it by the vertue of his spirite. Of which point I warne the reader not without cause. Thus much (saith Musculus) concerning the external fact & doing of Christ, so far furth, as agreeth to the institutio of the mystical Supper. After al which, finally for declaration, that they might vnderstand vvhath he meant by the premises, he addeth, This is my body, which is geuen and broken for you. Do this in commemoration of me. Again. This cup is the new Testament in my blud, which is shed for you, and for many, to remission of sinnes. Do this so oft as ye shal drinke it, in commemoration of me. This is the summe of that which Christ did, & vvhich he spake about the sacrament, vvhich (as the same author vvitnesseth) Christ first of al did in the eyes of his disciples, both that they afterwards should do the same them selues, and also deliuer the same order to his church.*

¶ And this being agreed vpon, according to the manifest storie of the Gospel, & exposition of the purest Protestants, that Christ thus did, as hath bene novv in particular described, and thus spake: item, that thus he did & spake as things apperteyning to the Sacrament, and which he would not haue omitted by his Apostles, disciples, and asie-

comeys

*Christ's breaking of bread vvhath it signifieth.*

*Ibi. pa. 322. 8*

*Christ's words,*

*pag. 322.*

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comers, to returne to M.B, vvho affirmeth *al the actions and speeches which Christ did and vttered, to be so essentiall to the Supper: that if any one, yea any iote be omitted, the whole Supper is marred, and peruered;* let vs conferre these doings of Christ vvith the Scottish Supper ministred after their order, vvhich is this. Commonly *once in a moneth*, the minister vvhen the supper is to be ministred, first of al out of the pulpit reheiseth briefly to the people a peece of the 11. chapter of S. Paule touching the Institution of this sacrament. Afterwards he maketh some Sermon against ether the Pope and Catholike religion (vvhich is their common argument) or in praise of their owne, which is more seldom: or as seemeth good to the minister. *The Sermon or exhortation ended, the minister cometh downe from the pulpit, and sitteth at the table* (now beginneth the communion) *euery man and woman likewise taking their place, as occasion best serueth. Then he taketh bread and geueth thanks, ether in these words following, or like in effect.* The thankes-geuing set downe for a paterne for al ministers to folow, as in sevv vvords it rendereth thanks to God for his benefites of creation, sanctification and redemptiō by Christ (as is ordinarie in many good prayers) so it maketh no mention of the Supper or any thing vvhich Christ spake or did therein, saue that in one place they mention a table and remembrance of Christs death in these vvords: *Although we be sinners, neuertheles at the commaundemēt of Iesus Christ our lord, we present our selues to this his table, (which he hath left to be vsed in remembrance of his death vntill his coming again) to declare and witnesse before the world, that by him alone we haue receiued libertie and life &c. and that by him alone we are possessed in our spiritual kingdom to eate and drinke at his table, with whom we haue our conuersation presently in heauen. This is al that approacheth any thing nigh to the vvords and Institution of Christ. Immediately after this thankes-geuing, the minister breaketh the bread, and deliuereth it to the people, who distribute and diuide the same amonge them selues, according to our Saniour Christs commaundement. Likewise he geueth the*

*The forme of  
man showing the  
Scottish com-  
munion.*

*The vvords of  
the commu-  
nion looke.*  
Matth. 22.c.  
Maie. 14.c.  
Luc. 22.b.  
1.Cor. 11.c.

Matth. 16.c.  
2.Cor. 2.d.  
Luc. 11.c.  
Maie. 10.  
Matth. 26.b.  
Luc. 22.b.  
1.Cor. 11.c.

Matth. 26.c.  
Maie. 14.c.  
Luc. 22.c.  
1.Cor. 10.d.

*sup.* Here is the entier forme and essence of the Scottissh communion. For that *during the time* of eating and drinking, *some place of the scripture concerning Christs death*, is read, this is a sequele and fashion folowing after, and not included in the nature & substance of the communion vvhich al goeth before.

Let vs novv seuerally confer Christs supper vvvith this communion, and consider how many, & the same most substantial and essential points after their ovvne graunt vsed there, are wanting here. Christ first *of al tooke bread in to his hands*, and afterwards *gave thanks*, and blessed, vvhich albeit it may seeme vsual and ordinarie; yet (saith Musculus) it is not so, and the very vvords of scripture shewve, that it apperteyned to *the order and institution of a sacrament*. Here the minister cleane contrariwise, inuerting the order of Christ, first geueth at large a thanks, & after taketh the bread, the vvhich vvithout any thanks, or any vvord at al, he deliuereth to the people. Secondly, Christ made a special and seueral thankes-giuing, & blessing, and *sanctification* or *consecration*, first of the bread and next of the cup, and this also he did as a *thing perieyning to the verie order and institution of his sacrament*. Here is no such matter, but a confuse thankes-geuing vvithout relation to ether, and vvhich conteyneth a *blessing*, *sanctification*, or *consecration* of nether. Christ did not only breake the bread once, and afterwards *bid them breake and distribute it amonge them selues*, but him selfe brake, and distributed and deliuered it to them ech one with his owne hand: signifying thereby, that it was not possible for them to haue any participation of grace except he gaue it them by the vertue of his spirite. Of vvhich point Musculus geueth the reader a special warning and prouiso. Here the minister loth belike to take so much paynes, leaueth that office to the people to *distribute and diuide the bread amonge them selues* (as though al grace came to them, from them selues vvithout Christ and his spirite, of vvhom they had no need) and vvithal he maketh a grosse lye vpon Christ (which may stand for a fourth difference betweene their

Many differences between the Supper of the Scottissh communion.

1

2

3

4

their Communion and Christs Supper) *that Christ commaunded them so to do.* VWhereas in the quoticus, with which they most foolishly paint their margin, there is no such thing, but the cleane contrarie, as before out of the Gospel, and the very places which they quote, by Musculus hath bene shewed. Christ mingled the cup vvhich he consecrated: vvhich thing albeit Musculus directly affirmeth not, yet he supposeth it most likely and probable, yea he *nothing doubteth of it*, being the *vniversal custome of the country.* VWherevnto if he vvould

Matth. 26.

27.

Marc. 14. 23

Luc. 22. 20.

1. Cor. 11. 25

Matth. 26.

29.

Marc. 14. 25

Luke 22. 19.

Before, cap. 3.

Num. 7.

Before, pa. 5.

Christ's chalice  
had in it vva-  
ter & vvine.

Liturg. Iacob.  
Clemens Con-  
stitutio. Apo-  
stolic. lib. 3.  
cap. 17.

Philip. 4. 3.  
Iren. lib. 4.  
ea. 17. & lib.  
5, cap. 1.

adde, that the text of the Euangelists is indifferent, as expressing nether cleane wine, nor wine mingled with vwater, but only the *cup* or *chalice*, in every place vvhich vndoubtedly speaketh of the Sacrament (for the place of S. Matthevv, vvhom S. Marke foloweth, vvhere is mentioned *the fruite of the vine*, is doubtful, and by auncient fathers expounded diuers vvaies: albeit being exactly conferred vvith S. Luke, and the Ievves maner of eating their Paschal lamb, it seemeth most probably to apper- reyne not to the cup of Christs Supper, but to the cup of that Paschal lamb: & being applied to the supper of Christ, though it include the one, it excludeth not the other) & then lay vnto the Gospel being indifferent, the general maner of the country, of the Iavv, of the Iewish Synagoge, of the sacrifices, especially of that singular sacrifice which most expressely foresheved this, al making for the mixture of vwater vvith it, & the vn- versal consent of the Christian church, and al antiquitie besides, he should nor deny, but Christ o tempered the chalice vvhereof he made the Sacrament. So testifieth S. Iames the Apostle (vvho vvvas present) in his Liturgie: *Likewise after supper Christ tooke the chalice, & mingling it with wine and water, geuing thanks, sanctifying and blessing it, gaue it to vs his disciples &c.* So writeth the most aunciet Christian doctour S. Clemet a man of the Apostoli- cal age, mentioned & commended by S. Paule. S. Ire- neus nameth it *temperamentum calicis*, & *calicem mistum* the chalice mingled or tempered. S. Cyprian a number of

times

# TO M. B. SERMONS.

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times epaeteth that Christ so delivered, that Christ offered his chalice mingled with wine & water. So vvitnesse S. Basil in his Liturgie. And finally to omit al other (because it is a thing vvel knovven, that the vvhole primitive church consenteth herein) so vvitnesse the 6. Councel of Constantinople, and proveth it by great authoritie. The vvords are. *The vse of mingling water and wine in the chalice, in al churches is kept, as delivered from god him self.* For S. Iames the brother of Christ and first bishop of Ierusalem, likewise S. Basil that most glorious archbishop of Casarea, having put in writing this mystical sacrifice, declare that the holy chalice should haue in it water & wine. And the fathers of the Councel of Carthage (in vvhich Councel vvvas S. Austin) plainly and precisely decree, that in the sacrament of Christs body and blud, nothing be offered more, then Christ him self delivered, that is to say, bread, and wine mingled with water. Out of al vvhich, the fathers of this Councel of Constantinople conclude: *If therefore any bishop or priest follow not this order delivered by the Apostles, but offer the immaculate sacrifice, not mingling water with wine (in the chalice) let him be deposed from his office.* This general, or rather vniversal consent & custom of al Christendome, coming thus directly from the Apostles, might suffice to overpeise for our side, especially the vvord of the Gospel being indifferent, or rather (cōpared vvith the old lavv) more bending to the same side. But because I vvil charge M. B. and his selovv-ministers no farther then they charge them selues; and they plainly confesse not Christs chalice to haue bene tempered vvith vvater; or at lest thinke not the selues bound to follow Christs example herein, because it is not evidently specified in the Gospel: nether vvil I vrge them farther vvith breach of Christs ordinance in this behalfe. But the last, and the same most pregnant, & principal of al, that vvhich geneth light to al the precedent actions of Christ, the vvords vvhich Christ adioyned to declare and expresse the meaning of the rest; the vvords vvhich (as Musculus truly auoucheth) Christ by his diuine vvisedome ioyned

Cyprian lib. 2  
epist. 3.

Basil, in Lit.  
214.

Anno domini  
680.

Conciliū Con-  
stantinop. ca.  
32.

Council Carthage  
390. ca. 24.  
Conciliū Afri-  
can. ca. 4.

6

Christs vvords  
shane omit-  
ted in the Sco-  
rish Supper.

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ioyned to his doing, and so bound the one with the other, that his disciples might see in his doing, and heare in his speaking that whereby they might be instructed in this sacrament, and thereby al occasion cut of from mans rashnes to inuent any new thing, or corrupt any part of this sacramēt: these vvords I say, so vvifely disposed. so necessarily ordeyned, so significantly declaring our sauours meaning and intentiō: these vvords so diuine, so mystical, and effectnal, vvhere are they? Howv chaunceth it, that they appeare no vvhere? Are Christs vvords not vvorth the reherfing: Or challenge yovv to your selues a fouerain vvifdome about the eternal vvifdome of God? If not, vvhy disioyne yow most sacrilegioufly, that vvwhich he conioyned? VVhy separate yovv and pul a sunder that vvwhich Christ bound and coupled together? After these precedent signes and actions, vvhy here vve not, *This is my body geuen and broken for yow: This cup is my blud of the new testament, which is shed for yow to remission of sinnes?* VVhy is this inexplicable benefite omitted, vvwhich vvas principally intended, & by al the Evangelists so specially remēbred? If you list not to reherse them vvith the opinion of Catholikes or Papists (as yovv cal true Christians) as though there vvete some force, vertue, effect and operation in them, vvwhich vvas the faith of al the auncient and primitiue church, as

*Before pa. 49.  
50. 51.  
The English  
communion.*

*Objection.*

*Answer.*

*Sacrilegious  
corruption.*

hath bene shevved: yet at lest reherse them historically by vvay of narration (as is the guise of the English communion) for that in the storie of the gospel so they stand, and there ought to haue their place. M. B. vvil perhaps reply; O Sir, vve omit them not. For in the beginning, before our Sermon, the minister reherfeth such vvords out of S. Paule. But vvhat maketh that to your Communion? vvhat maketh the ministers talking out of the pulpit before the Sermon, to his communion vvwhich he ministrETH sitting at the table, long after the Sermon is ended: VVhat if the minister before he came to the church read the vvhole chapiter in his ovvne howvse? vvhat if over night? Christs order is that they should be vsed & ioyned vvith those other doings and actions in the ad-

ministration

ministration of his supper. Yow thrust them away from that place. Christ tooke bread, gaue thanks, blessed, diuided, distributed to his disciples; and then telling them what it was, vsed those words. Yow first take bread, and then diuide it, as perhaps yow do at your owne domestical table: but for ought els that should separate Christs table from your prophane table, Christs spiritual supper, from your fleshly and belly supper, yow do nothing at al in such order as Christ required, and in such order as is requisite to make a sacrament, to make Christs table, to make a spiritual Supper.

If the Minister at eight of the clocke say to the child which is to be baptised: *I baptise thee in the name of the father, the sonne, and the holy ghost*: or according to Zuinglius guise, *I baptise thee in the name of the lord*: and after hauing told a tale of 2. or 3, howres long, at ten of the clocke sprinkle a litle vvater on the child; wil any Christian cal this baptism? No, it is a mere prophaneation of baptism, and contempt of Christ and his ordinance. The like is to be deemed of this your most arrogant & damnable tearing & renting in sunder of Christs diuine mysterie; or rather cleane remouing and taking out away of that which Christ appointed for the chief and principal: I say cleane remouing away, because that forerunning talke out of the pulpit, being separated fro the communion by so long tract of time and interposing of a Sermon, can be no more accompted any parcel of the communion, then the words of baptism vttered at eight of the clocke, are to be esteemed a part of baptising or sprinkling of the vvater, which ensueth 2. howres after. VVherefore, of this example and maner of communion, I wish the godly & Christian reader to consider, how iust occasion the Calvinists geue to their brethren the Lutherans, to write of them, that they *hate the words of Christs institution*, that they *can not abide neither to see, nor to heare them*, & therefore administer their supper vvithout them. that not vvithout good reason Luther wrote of them, that when they are enforced to talke of

L this

Caluinists offended vvith Christs vvords

Before pa. 546

*Luther Tom. 7  
defensio verbi  
rum cana, fol.  
353.*

*ad ro tacite ac  
leniter gressus  
figunt, ac si su-  
per ovis am-  
bularent.  
ac si diabolus  
illis a tergo in-  
hareret.*

*The Scottish  
Supper is no  
sacrament of  
Christ, by M.  
B. graunt.*

*pa. 8.*

*pa. 9. 10.*

this matter, and examine the words of Christ, they make such a do, before they can be brought vnto it, they vse such a number of preambles, such vaunts and bragges; they speake so many things from the matter, and so little to the purpose, as is vncredible. And vwhen at length they come to the point it self, then lo, they treade so nicely and gingerly, as though they walked vpon eggs and feared they breaking of them; and a man can scarce turne his hand, but away they flie with such extreme hast, as though the deuil were at their heeles, and they feared lest they should stumble & breake their necke at euery sillable which Christ pronounc-  
ced. A very liuely image and representation of this, may a man see in the Scottish communion booke: where, in the beginning of their Communion, in the margent, very curiously they note Matth. 26. Marc. 14. Luc. 22. 1. Cor. 11. In the end, they again daube the margent with printing the same quotations of Matthew, Marke, Luke, Paule; as they do also a thirdtime in their formal Thankes-  
giving. But if ye enter in to the text, & looke for Christs words, either as they are vttered by S. Matthew, or S. Marke, or S. Luke, or S. Paule; ye find no part or peece of them; ye finde no body of Christ geuen or broken: ye find no blud shed in remission of synnes: ye find no blud of the new testament: ye find nothing but bread from the bakers shop, and wine from the vintners seller. For if the missing of any ceremonie, any thing or iote that Christ did, suffice to take from it al nature of a sacrament, & leaue it common and vulgar bread, as M. B. peremptori-  
ly affirmeth: whereas here are wanting so many mat-  
ters practised by Christ, so many points, & they ech one essential according to his owne confession; yea vwhereas the very principal of Christs ordinance and institution is left out, among so many other things vvhich Christ did, which Christ spake, & which Christ required to be spoken & done; how can it be denyed, but this Scottish commu-  
nion, according to the sentence set downe by M. B. him self, and most cleare reason, and inevitable sequelle drawen thence, is a manifest corrupting & peruer-  
ting of Christ

# TO M. B. SERMONS. 163

*Christs holy Supper*: is mere trophane, wicked, & Anabaptistical, many degrees worse then the Iewish paschal supper, or any Christian & good mans dinner or breakefast (as Luther also truly writeth) in which, bread is taken as well as in their communion; god honored and Christ remembred, and thanks geuen to him for his inestimable benefites, as well as in their communion: Christ beleueed, that is to say, eaten by faith, as well as in their Communion; bread and drinke blessed and sanctified by the word of god, prayer, and thanks geuing better then in their communion; as much loue and charitie found amongst honest neighbours, as is among their communicants: and finally what so euer is good and religious in their communion (if any such thing be there) is found as truly and plentifully in such a dinner, as in that their Supper. VVhereas their Supper is besides defiled and polluted with schisme and heresie with deuclish contempt of Christs church, of omitting, altering, mangling and peruerting Christs owne doing, of corrupting his holy sacrament: of which prophane and sacrilegious wickednes no peece is found in such a breakfast or dinner.

*Before ps. 83*

*Any vulgar dinner as good as the Scottish Supper.*

*1. Timothy, 4. 4-5.*

## Of Christs body truly ioyned and deliuered vvith the Sacrament.

### The Argument.

M.B. declaration, why the sacrament is called a signe, vv. for that there is truly ioyned to it, & it exhibitech to the faithful communicants the thing signified; that is, the very substance of Christs body and blud. At which he vitereth so plainly, in so significant termes, and with such comparisons, that he seemeth to be a very Catholike, or at least a Lutheran in that point.

L 2

Especially



- 2 Especially for that he requireth true and real ioyning of Christs body to ours by the sacrament, that so our bodies may be made partakers of life immortal and resurrection, which is the doctrine of the auncient fathers, and most strongly confirmeth the real presence.

## CHAP. 6.



Hat which the Scottish communion booke in the last chapter, by refusing & abandoning Christs order, & consequently bringing their Supper to mere bakers bread, and tauerners wine, hath matted; that in this next place M. B. vvith very

honorable words goeth about to mend and repara- gain. For thus he declareth why their bread and vvine are called *signes*. The reason vvhy I cal them *signes* (saich he) is this: I cal them not *signes* because they *signifie* or represent only the body and blud of Christ. But I cal them *signes*, because they haue the body and blud of Christ conioyned with them: yea truly is the body of Christ conioyned with that bread, and the blud of Christ conioyned with that wine &c.

pag. 100.

Howe the sacrament is a signe.

Christs body conioyned vvith the sacrament.

Again. In respect of this exhibition chiefly, that they are instruments to deliuer and exhibite the thing that they *signifie*, and not in respect only of their representation, they are called *signes*. This is very good & sound doctrine. For in deed such grace & vertue haue sacraments of the new Testamēt (namely and especially these two principal, baptisme & the Supper, vvhich as yet the Protestants accept for sacramēts) that they are *signes* exhibiting & conferring, and haue conioyned with them the thing vvhich they *signifie*, as is the general doctrine of al Catholike vvriters; yet so (which also M. B. very vvise-ly marketh) that we alway put a distinction betwene the principal efficient deliuerer, which is God; and the instrumental efficient, which are the sacraments: which not of them selues, but by God, are made potent instruments so deliuer that same thing which they *signifie*.

pag. 101.

Al which being true, M.B. proceedeth very vvell against such Zuinglians & Calvinists, as make the sacramēt only a figure representing or signifying a thing absent. For if that were so, then any picture or dead image should be a sacrament.

For there is no picture, as the picture of the king, but at the sight thereof, the king wil come to youre mynd. So if the sacrament did no further, al pictures should be sacraments.

But the Lord hath appointed the sacraments, as hands to deliver & exhibite the thing signified: and for this deliverie & exhibition chiefly they are called: signes. This doctrine I much commend in M. B. And would to god he could continue in it, especially if as he very directly, playnely, and Catholically describeth the nature of these sacramental signes; so he can geue vs as true and sincere a description of the things signified vvhich by these signes are delivered. And that also he performeth very vvell. For against Caluin and some Calvinists, that vvil haue the thing signified and received, to be a vertue and grace flowing from the flesh of Christ, and not Christs true real substance. he setteth dovne in plain and sincere manner, that the things signified & received by the bread & wine are not the benefits of Christ, or the vertue that floweth out of Christ only, but the very substance of Christ himself: the substance with the vertues, gifts: & graces that flow from the substance: whole Christ god & man without separation of his natures, are the things signified. For it is not possible that I be partaker of the iuyce, which floweth out of any substance, except I be partaker of the substance it self. It is not possible that my stomak can be refreshed with that meate, the substance whereof commeth not to my mouth. So it is impossible, that I can get the iuyce & vertue, that flowes from Christ except I first get the substance, that is Christ him self. And is it true then, that with the sacramental signes is truly ioyned (not only in figure) vvhole Christ god and man? yea his very substance? Is this the special reason, why the sacrament is called a signe, because it exhibites and delivers the thing that it signifies to the sight and hart, so flowe as the signe is delivered to the mouth? To vvhat end should this

pa. 11.

Christs body delivered in the sacrament

Beza epist. Theolog. 65. Before pa. 75 76.

pa. 13. the same is repeated serm 2. pa. 65. 66.

pa. 14.

Christs flesh truly delivered in the sacrament.

pa. 11.

Objections.

1 be? and what need is there of such miraculous coniunction? vvhereas othervvise if Christs body be as far distant from our bodies, as is heauen from earth, vve seeing the bread broken, and vvine pouvred out, may remember

2 Christs body and blud, and so by faith eate him? Again, to vse Zuinglius common argument, vvhich aftervvards M. B. him self vrgeth to the same purpose: vvhereas the soule is a spirite, and Christs flesh and blud things corporal, how can these corporal things vvooke any benefite to that vvhich is altogether spiritual? If they do not, vvhy then are they conioyned vvith the signes, by vvhich coniunction there cometh no good at al? To the first

*See after cap.  
29.*

*Answer of  
M. B. to the  
first.  
pa. 15.*

*To the second.  
pa. 16.*

*pa. 17.*

*pa. 18.*

M. B. answereth, and yeldeth great reason hercof: To the end (saith he) that this sacrament may nourish thee to life everlasting, thou must get in it thy whole Sauour, whole Christ god & man, vvith his whole graces and benefites, vvithout separation of his substance from his graces, or one nature from the other. Touching the second obiection; though (saith he) Christs body, flesh and blud be in it self true flesh and true substance, as it was in the womb of the virgin, yet in the supper it is called spiritual, a spiritual thing, spiritual foode, in respect of the spiritual end, whereunto it serues to my body and soule: because the flesh and blud of Christ serues to nourish me not to a temporal but to a spiritual and heavenly life, and to a heavenly, celestial, and spiri:ual end. In respect of this end, the flesh of Christ, and Christ in respect of his flesh is called the spiritual thing in the sacrament: and also for that the flesh of Christ which is geuen in the sacrament, is receaved by a spiritual and secrete maner, which is not seene to the eies of men.

2

*Earthlyke verities  
taught by  
M. B.*

*Christ present  
in the sacrament.*

¶ Here I haue to desyre the Christian reader, that he marke vvell and carye avay these good instructions in this place geuen him by M. B. First, that in the sacrament, the signe hath the thing signified, truly conioyned vvith it, so that the one is not present in Edinburgh, the other absent in London; much lesse the one present in Edinburgh, the other as far absent & distant, as the highest heauen is from Edinburgh; but the thing signified is

truly

alous coniunction,  
be as far distant  
we seeing the  
may remember  
te him? Again,  
which afterwards  
se: vvhercas the  
and things cor-  
uerke any bene-  
If they do not,  
gnes, by vvhich  
al? To the first  
n hercof: To the  
Christ thee to life  
e Sauour, whole  
d benefites, with-  
es, or one nature  
iunction; though  
n it self true flesh  
the virgin, yet  
al thing, spiritual  
vnto it serues to  
d of Christ serues  
ual and heavenly  
end. In respect  
spect of his flesh  
ent: and also for  
sacrament, is re-  
ch is not seene to

truly conioyned with the signe. The next is, that the  
thing signified is not Christs diuinitie, nor the merits of  
his death and passion, but his very flesh and blud, the  
true & natural substance thereof: and therefore the true &  
natural substance of Christs body & blud being the thing  
signified, is also truly conioyned with the signe and therefore  
present where the signe is, and exhibited and delivered  
by the signe and vwith the signe: vvhich is called a signe  
especially for this reason, because it exhibits & delivers the  
thing which it signifies. Thirdly, that this coniunction of  
Christ with the sacrament for our vse, is hard to conceiue,  
because it is a high and diuine misterie, it is a mystical, se-  
crete, diuine and spiritual coniunction, as the coniunction be-  
twixt vs and Christ is full of myserie, which is not possible to  
tel and expresse by ecular demonstration. But who ever would  
vnderstand that coniunction, his mynd must be enlightened  
with an heavenly eye to see this mystical and secrete coniunc-  
tion, that is betwixt the sonne of God and vs in the sacrament.  
And except ye haue this heavenly illumination, ye can neuer  
vnderstand nether your owne coniunction with Christ, nor yet  
that coniunction betwixt the signe and the thing signified in  
the sacrament. Fourthly, albeit both the coniunction  
betwixt the signe, and the thing signified in the sacrament be  
mystical and spiritual, as likewise the very body and flesh  
of Christ, vvhich is exhibited and ministred to vs in the sa-  
crament and vwith the sacrament, is called spiritual, both  
because of the spiritual life and spiritual end of life everla-  
sting and immortalitie, wherevnto it nourisheth our body  
and soule, as also because it is receiued by a secret and spi-  
ritual manner not apparant to the eye of man: yet therefore  
we must not deny, nor doubt, but that the true flesh and  
blud, the true substance of Christ god and man is there petyen vs  
in the sacrament. Fifthly, the reason why it is thus geuen  
vs in the sacrament, v.z. to nourish vs both in soule & body,  
not to a temporall life, but to a spiritual and heavenly life, to  
nourish I say body and soule to a heavenly, celestial and spi-  
ritual end, that is to life eternal, to eternal ioy and resur-  
rection, as Christ him self declarerth, this is a weightie

2  
in substance of  
his flesh.

3  
pa. 25.  
Christ's pre-  
sence in the  
sacrament is  
wonderful.

pa. 26.

4  
Spiritual and  
mystical,

ye true.

5

Joan. 6.

*Real presence.*

*ps. 18.*

*Serm. 2. ps.  
65.*

*ps. 14.*

*The real presence  
expressly taught by  
M. B.*

*ps. 67.*

motiue besides al the premisses, to establish a true, real & corporal presence of Christ in the sacrament, which also M. B. very wel declareth thus. *What auailes it to see my health in a box standing in the Apothecaries booth? what can it work towards me, if it be not applied? So it is not enough to see Christ (in heaven by faith) but he must be geuen vs, or els he can not work health and saluation in vs &c.* VVhich similitude ioyned to two other going before in this sermon, and formally repeated again in the next, haue this plaine and direct meaning, if vve regard the plain direct vvords, and stand to them. *As it is not possible that my stomake should be refreshed with that meate, the substance where of I receiue not into my mouth; nether possibly can my drouth be slaked with drinke, which neuer cometh within my body: nether can the medicine in the Apothecaries shoppe do*  
 „ me any good, or helpe my disease, if I regard it only  
 „ standing in the shoppe, and applie it not vnto me: in  
 „ like maner, if vve vvil haue benefite by Christs flesh &  
 „ blud, if we vvil cure our spiritual diseases, purifie our  
 „ soule, comfort both body and soule, and make them  
 „ capable of resurrection and immortal life, vve must not  
 thinke it sufficient to regard him by faith in heauen, ha-  
 ving besides, meanes to receiue him really in earth. But  
 seing, for our good and to vvork vs such benefites, he  
 hath truly conioyned his body vvith the holy sacrament, &  
 made that a potent instrument to deliuer and exhibite his di-  
 vine body vnto vs, as the Apothecaries box doth deliuer  
 and exhibite vs the composition or medicine; vve must  
 truly and really receiue the one, as vve do the other, if  
 vve looke for helpe to our body and soule to come by  
 the one, as vve hope to recover helth of body by the  
 other. Othervvise looke how vnpossible it is vnto thee to be  
 fed with that food, that neuer comes into thy mouth; or to reco-  
 uer helth of that drage, which was neuer applied, nor came ne-  
 ver out of the Apothecaries booth; it is as vnpossible for thee to  
 get thy helth, of the body of Christ, except thou first eate his  
 body, and drinke his blud. Thus M. B. And to this very  
 end & purpose did the most auncient fathers applie these  
 and

and the like similitudes, shewing most excellently that as in humanitie many good thing: were wrought for the body by the fowle; and many things for the fowle by the body: so in diuinitie many good vertues & graces of God proceede from the fowle to the sanctification and glorification of the body, as faith, hope, charitie, patience &c. many also, as confession of Christs name, suffering of afflictions, almes geving, fasting, praying, baptisme, confirmation &c, were wrought by the body to the beautifying and more sanctification of the fowle. Among vvhich, the receiuing of Christs diuine body in the sacrament, was one, vvhereby the body first, and consequently the fowle is indued with grace of resurrection to life eternal. So writeth that most auncient martyr S. Ireneus. *As a grain of corne falling in to the earth and dying, riseth in his tyme by the power and spirit of God: so our bodies nourished by the Eucharist, which is the body & blud of Christ; though they be buried in the earth and resolved into dust, yet shal rise in their time, the word of god (that is Christ) geving them resurrection to the glory of god the father.* Again: *with what face say the heretikes that our flesh perisheth (neuer to rise again) quæ a corpore et sanguine Domini alitur: which is nourished to eternal life by the body & blud of Christ?* VVhich is the argument also of Tertullian in his booke *de resurrectione carnis*. Gregorius Nyssenus brother to S. Basil the great, disputeth altogether in like forme. *As a litle leauen (saith he) maketh the whole masse of dow like to it, even so the immortal body of Christ entring into our body, altereth & chaungeth it. And as a poison mingled with that which is wholesom, marreth and corrupteth it: so the immortal body of Christ, maketh that where in to it is received, like to an immortal nature.* And a litle after in the same place. *The body of Christ is ioyned to the bodies of the faithful, to the end that by such a coniunction with an immortal body, man also maybe made partaker of immortalitie.* The very like comparison vseth S. Cyril archbishop of Alexandria. *As a sparkle of fier put in straw or hey, setteth al on fier; so Christ IESVS the word of God (by meanes of the Eucharist)*

ioyned

Rom. 10. 10.

Christs body really received causeth resurrection to our bodies.

Ireneus lib. 3 ca. 2.

Idem lib. 4 ca. 34.

Tertul. lib. de resurrectione carnis.

Gregor. Nyssenus oratio. Ca. 37.

Vide Euph. in panoplia, parte 2. lib. 2. 1.

Cyrlin Ioan lib. 4. ca. 15. 22. 23.

Vide eundem lib. 10. in Ioan. ca. 13. & lib. 1. ca. 36

ioyned to our corruptible nature, causeth it wholly to rise immortal. Much to like purpose writeth S. Chrysostom, alluding yet rather to M. B. similitude of the Apothecaries shop and receipt. *Let vs al that are sicke (saith he) go for remedie to Christ with great faith. For if they which only touched the hem of his garment, were forthwith healed; how much more shal we be strengthened, if we receiue him wholly in to vs?* And to be brief, nothing is more vsual in the auncient fathers, then to argue and proue the resurrection of the body to life eternal by this reason, for that we receiue Christs immortal and glorious body in the blessed Sacrament.

Before, pa. 22  
Athanaf. in  
brahat. super  
illa verba,  
Quicunque  
dixit verbum  
contra &c.  
Optat. lib. 6.  
contra Tarm.  
Hilar. lib. 3.  
de Trinitate.  
Ioan. 6.

For this cause the auncient and general Council of Nice calleth the sacrament a pledge or symbole of our resurrection: S. Athanasius, a defence and preservative to the resurrection of eternal life: S. Optatus, a pledge of eternal life and hope of resurrection. The like whereof is found in many other fathers, namely S. Hilarius. Al vvich reasons, speeches and comparisons, are grounded vpon that sentence of our Saviour: *He that eateth my flesh and drinketh my blud, hath life eternal, and I wil raise him vp in the last day.* Vvwhich place the fathers interpret of receiving Christ in the blessed Sacrament. Namely (to allege one in steed of many) S. Cyril writeth, that not only

Cyrl. in Ioan.  
lib. 4. ca. 24.

our sowles were to be elevated by the holy ghost to life everlasting; but also this rude grosse terrestrial body of ours is to be reduced to immortalitie, by eating the agreeable food of Christs body. And when Christ saith, *I wil raise him vp*, he meaneth, *Corpus meum quod comedetur*, my body which shal be eaten (in the Sacrament) shal raise him.

An objection

As answered.

Al which sayings of Christ and those blessed Martyrs and byshops, the reader must not so interpret (as our adversaries can most peevishly) as though we or they taught, that no man could be saved, or rise to life everlasting, but such as received Christ in the sacrament. For nether they nor we doubt, but the Patriarches and good men in the old testament, as likewise children & diuers others in the new shal be saved, who yet never came to the actual participation of this diuine mysterie. But as our

Saviour

Sauour and al the church maketh marryrdom a sove-  
 raine and principal meane to attaine eternal life, not ex-  
 cluding for al that other good vertues, as preaching,  
 praying, fasting, almes geving &c. and on the contrary,  
 by like assured ground of Christ and al scripture, here-  
 sic and infidelitie is the high and brode way to hel, albe-  
 it vitious life, covetousnes, vsury, rayling, and lying, and  
 such other qualities tet men thither fast inough: in like  
 maner this communication of Christs imortal and  
 glorious body in the sacrament, is a special grace and sin-  
 gular prerogative in the new testament, whereby our  
 bodies & soules are set in possession of life eternal, al-  
 though gods infinite goodnes hath provided vs other  
 meanes besides. VVhich singular and excellent grace  
 whereas vve see attributed not to the eating of the Pas-  
 chal lamb, not to Manna, not to the Iewes bread, not  
 to reading the scripture, not to preaching, not to beleev-  
 ing that Christ dyed and rose again for our iustificati-  
 on (in al vvhich yet we being faithful men eate the flesh  
 of Christ spiritually and also drinke his blud) but only  
 to the eating of this dreadful mysterie; hereof it folow-  
 eth invincibly that both Christ in thus speaking, & the  
 church in thus beleaving, & the auncient fathers, mar-  
 tyrs, bysshops, and Councils in thus expounding; vnder-  
 stood Christs body to be truly, really, and in deed recei-  
 yed in this Sacrament; far otherwise then by only faith,

by vvhich he vvas eaten in the old figures & cere-  
 monies of the lavv, as vvel as in the new  
 testament, or any sacrament here-  
 of according to the Protestants  
 opinion,

*Christs pre-  
 sence in the  
 sacrament,  
 singular,*



# Of Christs body no vvays ioyned, nor deliuered vvith the sacramēt.

## The Argument.

- 1 *M.B. heretically in words magnifieth the sacrament, whereas in truth he most abaseth it, making Christs body to be ioyned therewith as slenderly as with any creature in the world; more slenderly, then it is ioyned with a word spoken.*
- 2 *Christ is more nighly ioyned to a picture or image, then to the Genua or Scottish sacrament,*
- 3 *Two properties appointed by M.B. to their signe; the first, that it resembleth Christ, which it doth no more then any other creature.*
- 4 *The second, that with the bread Christs body is ioynly offered to the communicants, in such sort as the minister offereth bread. This is confuted, first, as wicked and prophane.*
- 5 *It is further confuted by order of the Scottish Communion booke, by the doctrine of the Protestant writers, and all Calvinists.*
- 6 *Christ is no otherwise ioyned to the Genua Supper, or eaten therein, then in any vulgar meate, or in beholding any creature vnder heauen.*
- 7 *By the Calvinists owne doctrine, and M.B. also, Christ is not at all received in their Supper.*

## CHAP. 7.



cap. 6. num. 1

Hat M.B. were of the self same iudgment with those auncient fathers touching Christs real presence in the sacramēt, I should gather out of these his words newe rehearsed, and very plainly do they import so much: & his speeches, comparisons and similitudes vvaighed in them selves

ſelves implic & conclude the ſame : nether could a man make any doubt thereof , were it not that he being an heretike, the nature of heretic maketh vs ſuſpect that he ſpeaketh not plainly, roundly, & ſincerely, in ſimple faith as did thoſe old good fathers. And our Saviour teacheth that the maner of heretikes is to cloth them ſelues, with ſheepes clothing, to pretend ſimplicities, to ſpeake Catholike ly, to couer and colour their impietie with the phraſe, words, & ſpeech of the church, of Catholikes & Catholike paſtors: whereas inwardly they are rauening wolues, they meane dānably, they meane as heretikes & Apollataes , & by ſuch pleaſant & ſweet ſpeeches and benedictions intended nothing els but to ſeducethe harts of innocents, and ſimple plain meaning Chriſtians: and as S. Peter teacheth, they being lying maiſters , firſt worke their owne deſtruction, after by feyned & counterſeit words make merchandize of other men, ſeeking to draw them alſo to like damnation : whereof before, I haue ſhewed very euident example in Caluin a chief father of this heretic, and here M. Benſueth his ſteppes as like him, as one Proteſtant may belike an other. For hauing by thus many arguments perſuaded his auditors, that he had a maruelous high & reuerend opinion of the Sacrament ; immediatly as being poſſeſſed with that ſpirit of giddines, which guideth al men of his ſtamp, he geuerth furth as many arguments to the contrary. The firſt, which is the ground & foundation of the reſt , is this. *Ye may perceiue cleerly by your owne eyes , that the ſigne and the thing ſignified are not locally conioyned : that is , they are not both in one place. Ye may perceiue alſo by your outward ſenſes, that the body of Chriſt and the ſignes are not conioyned corporally. Their bodies touch not one the other. Ye may perceiue alſo they are not viſibly conioyned.* All this hitherto if a Iew or Pagan be preſent at the ſupper, he ſeeth as wel as the miniſter, and therefore thus far furth their faith is much alike . But this is a negative and priuatiue diſioyning & ſeparation of the ſigne and thing ſignified: let vs heare of their vnion & communion . *We can craue no other coniunction them*

*The craft of heretikes.*

*Matt. 7. 15.*

*Rom. 16. 18.*

*2. Pet. 2. 1. 3.*

*Before ps. 69  
71. 72. 73.*

*Eſai. 19. 14.  
3. Reg. 22.*

*22.  
1. Timot. 4. 8*

*ps. 23. 24.*

pa. 25

then may stand and agree with the nature of a sacrament, & therefore here is no other then a sacramental coniunction. I graunt: nether doth any Catholike require any other. But what meane yow by a sacramental coniunction? any thing els besides a tropical, figuratiue, or significant representation? speake plainly, that the reader may know where to fynd yow; what yowv beleue, & vvhath yowv vvhould haue him to take vnto. The con-

pa. 26. 27.

iunction (saith he) betwixt Christs body & the sacrament is a relatiue coiunction. Locke what coiunction is betwixt the word which ye heare, and the thing signified which comes to your mind, the like coniunction is betwixt the signe which yow see, and the thing signified in the sacrament. Ye heare not the word so soone spoken, but incontinent the thing signified comes to your mynd. Speake I of things past, to come, or neuer so far absent, I can not so soone speake of them in this language, but the things signified comes in your mind: no doubt, because there is a coniunction betwixt the word & the thing signified. Hauing explicated this at large, in fine thus he draweth to his conclusion. Alwaies looke what coniunction is betwixt the simple word, and the thing signified by the word; that same sort of coniunction is betwixt the sacrament and the thing signified by the sacrament. For the sacrament is no other thing but a visible word. VVhy a visible word? Because as the audible word conueyes the signification of a thing spoken, by the ear to the mind, so the sacrament conueyes the signification by the eye to the mind. Here is the right and entier description of al that which he calleth a coniunction, which in deed is no coniunction: but only a relation, and a relation voluntarie depending as al vvords do, be they visible or audible, vpon the vvill of man (who hath authoritie to alter and chaunge them) and therefore ioynes things absent no more then the power of man is able to ioyne them, which is nothing at al. For let vs a litle better examine and consider these vvords, because in them lieth the pith and substance of these mens newly inuented sacramental signe: & M.B. after againe precisely, diligently, and at large repeateth them as very important and

Hovv Christs  
body is ioyned  
to the sacra-  
ment.

pa. 28.

Ibidem.

pa. 29.

excellen

# TO M. B. SERMONS.

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*In the 2. Ser-  
mon pa. 77.  
78.*

excellent wel describing the coniunction of Christs body with their signe. *Euen* (saith he) *as when we heare named Paris, France, Calcut, the king, north, south, things past and done in the beginning of the vworld, things to come & to be done in the end of the vworld; such vvords cause me if they marke them wel, to conceiue and in mynd to imagine the thing signified, which could not be except there were a coniunction betwene the word and the thing signified: euen so the bread and vvine cause vs to conceiue and imagine of Christs body: and so they are conioyned to Christs body, and Christs body to them. But by what reason is this called a coniunction? A coniunction of things importeth the things first, to be: next, to be ioyned and coupled together. But things which were done in the beginning of the vworld, are not: things which shal be done in the end of the vworld, are not, they haue no essence, no being, they are nothing: and therefore can not be conioyned with any thing. And though Paris, France, Hierusalem & Calcut: be some things, and extant in the world, yet vvhen M. B. spake of them in his Sermon, they were no more conioyned with his vvord, then those other things past & to come, which are not, because the vvord spoken is stil of one nature, and representeth al things signified a like. So that in truth, this is no coniunction at al. And what can be more absurd, then vvhen an angel reproneth the devil, or a good man blesteth himself from him; vvhen God cursed the serpent, vvhen Christ rebuked Satan, & bad him avoyd: to say, that angels and the devil, good men and the devil are conioyned; God vv as conioyned vvith the Serpent, Christ vv as conioyned vvith Satan vvhen he mentioned him. Al which not vvithstanding, if M. B. or some froward minister for honour of their Supper, vvill needs haue it called a coniunction; any Christian man may sensibly tel him, that it is the pitifullest coniunction in the world, as vvich alloweth no other coniunction betwene their signe or supper, & Christs body, then is betwene Christ Iesu god most glorious, and his immortal enemy Satan*

*Christs body  
no vvords ioyn-  
ed to the sa-  
crament.*

*Iud. 9.  
Genes. 3. 14.  
Matth. 4. 10.*

the

20633

*How Christ  
is conioyned  
with the Ge-  
neua Supper,*

*Naxianz in  
Iulian. oratio.  
1.*

*pa. 27. 38.  
77. 78.*

*pa. 78.*

*Christs body  
lesse conioyned to  
the Scottissh  
sacramēt then  
to a vword.  
pa. 27. 38.*

the great deuil of hel. VVhich point I vvish the reader careful of the truth, diligently to marke, & cary in remembrance, vz. that these men fynd no other coniunction betwene Christ & their Signe or Supper, then is betwene things most contrarie and opposite, then is betwene God and the deuil, light and darknes, heauen and hel, Christianitie and Turkerie, vvwhite and blacke. For as vve reade of Iulianus the Apostata, that being once among his cōiurers, who had raised vp the deuil, he suddenly affrighted by the sight remembred god, & therevpon signed him self vvith the signe of the crosse: so verry naturally one contrarie induceth the memorie of another: blindnes maketh vs remēber sight, sicknes helth, ignorance learning, light darknes, and so furth: and consequently according to this mans preaching & doctrine doubles these are conioyned one with an other, the deuil is conioyned vvith God, hel vvith heauē, sicknes vvith helth, black is conioyned vvith vvwhite, Catholike doctrine vvith heresie, and vvut vvith folie: and euen such is the coniunction of their signe or supper vvith Christs body. VVhich how vvorthy a coniunction it is, and fit for a sacramental signe of Geneua, or rather of Gehenna; I leaue to the Christian readers iudgement.

And yet furthermore against this coniunction riseth a harder obiection, and vvwhich viterly refelleth euen such coniunctiō; I meane so much as is betwene vvords signifying & things signified; so much as is betwene nothing the vvord, & nothing in deed. For albeit M. B. vvil needs haue them like, & that as by the vvord *Paris* or *king* pronounced, by & by I remember the things signified, so as soone as we see the bread in the ministers hand, incontinent the body of Christ comes to our mynds; yet I can not allow thus much. For as before hath bene said, vvords spoken in some certain language, as Scottissh or English (vvhich clause M. B. addeth for good reason) signifie one thing by the consent of that nation, as M. B. exemplifieth by the name of *Paris*, of a king &c. so that so soone as I heare *Paris* named, if I be an English or

Scottissh

Scottish man, I streightvvay thinke vpon the citie of Paris in France, & likewise of a king or *Queene*. But so is it not in your bread of the Supper. For that signifieth not any certain thing by consent of any one nation, but his signification dependeth of the ministers sermon, vvithout vvhich it is nought els but *common bread*. For so M. B. teacheth. *Ye shal not so soone see the wine, but after the preaching and opening vp of the parts of the sacrament, the blud of Christ shal come to your mynd.* And again more plainly. *The word that is preached, where to the elements are annexed, is the thing which quickens the whole action, which serves as it were a sowle, and geueth life to the whole action.* So that vvithout the ministers sermon, your bread and vvine is *without sowle, without life*, like to a dead stocke or carion: it is no sacrament, and so signifieth nothing. Mary after the sermon, it putteth yovv in remembrance of Christ, and then lo vvhen then minister hath *preached and opened al the parts*, Christ shal come to our mind, not by vertue of the bread, but by reason of the minister who before hath told vs so much. So that if the Minister make his sermon (as cōmonly) against the Pope & Catholikes, that they in executing heretikes, Anabaptists, Zuinglians, Trinitarians, & such other Gospellers, haue powred out the blud of the Lords martyrs, thē the wine wil as aptly make the Communicants remember such martyrs blud. If a Catholike in mynd, though schismaticke in external behauiour, or some Lutheran be present vvho thinks vvith Luther & the Lutherans, that al such creatures are martyrs of the Deuil; the drinking of the vvine vvil rather put them in mynd of other martyrs blud. If a right Zuinglian preach, vnto vvhom the Sacrament is nothing els but as a soldiers colours, or a seruing mans badge (as Zuinglius vsually taught & vvrote) he after the sermō ended, vvhe he seeth bread & vvine, must needs cōceiue thereof according as he hath hard the minister preach, and open vp the parts thereof: and so furth a number of such significations, and as proper, apt & conuenient one as the other must needs rise, ac-

M cording

pag. 6.  
pag. 29.

pag. 4.

The Scottish  
signs signifieth  
uncertainly.

Before pag.  
11. 29.

cording to the difference of ministers sermons, of men  
conceites and fantasies. So that betwene the bread and  
vvine, and Christs body and blud; there is no such con-  
junction, as is betwene vvords signifying & the things  
signified: for that the vvords in euery seueral nation at  
lest, haue vsually one certaine signification; vvhereas the  
bread & vvine hath diuers, according to the diuers cōdi-  
tions & opinions both of ministers & of cōmunicants.

2

*Any picture  
a better sacra-  
ment then the  
Scottish sup-  
per.*

*Pag. 11*

¶ And vpon this same ground I farther infer against  
M.B. that a picture is a better and more diuine sacra-  
ment, and hath a more neere coniunction vvith Christ,  
then hath the bread and vvine of their supper. And this  
I proue by M.B. his owne words, & preferre a picture  
before his bread & vvine by the same reason, by vvhich  
he goeth about to proue the contrarie. The bread and  
vvine (saith he) doth not only represent or signifie a thing ab-  
sent. For so any picture or dead image should be a sacrament.  
for there is no picture, as the picture of a king, but at the sight  
of the picture the king wil come in to your mynd. Is  
it true? Hath a picture such force and vertue to cause vs  
at the sight thereof to remember the thing represented?  
Ergo a picture is a far better sacrament then is your  
bread and vvine in the supper. For a picture (let it be  
for example sake the picture of Christ crucified) at the  
first sight of it, bringeth to the memorie of a Christian,  
the death & passion of Christ; & so doth not your bread  
& vvine vvithout farther declaration, as your self write.

*Pag. 19.*

*One significa-  
tion of a pi-  
cture.*

In the Supper, ye shal not so soone see that bread with  
your eye, ye shal not so soone see that wine, but after the pre-  
aching and opening vp of the parts of the sacrament, the body  
and blud of Christ shal come in your mynd. So then the  
bread and vvine can not signifie thus much, but there  
is required vvithal a preaching and opening of the parts of  
the sacrament. But a faire and vvell made picture, vvithout  
preaching or so much a do, forthvvith at the first sight  
thereof wil bring the passion of Christ to my mynd.  
Again, vvhat man endued vvith common reason and  
wit, wil not graunt, that a picture vvhich signifieth na-  
turally

naturally; and naturally carieth by the eye to the memorie one only thing, to the signification vvhwhereof it is determined; is more potent, and fit, and profitable to cause such remembrance, then a thing signifying not naturally, but by ordinance of man, and vvhich of it self is not determined to one kynd of representation, as the picture is. For bread & vvine eaten and drunken by men sitting together at a table, may signifie good cheere; may signifie how Sodome and Gomorha perished through abundance and delicate fare: may signifie temperate diet, how many good men haue liued a long time vvvith bread & drinke without any other kynd of sustenance: may signifie, that al things are gotten by travail and labour, as the bread is gotten out of the earth: may signifie a Catholike vnitie of mynd and faith, as the bread is made one of many cornes: may signifie a Protestant and schismatical diuision of mindes & hartes from the vnitie of faith, as the bread is broken and diuided. Briefly, if the bread be faire & vvhite, it may signifie cleanes and puritie; if fowle and blacke, it may signifie filthines and iniquitie: being vsed vvvith some forme of religion in a temple, as among the Calvinists, may signifie honour done to Bacchus and Ceres as in time of the old Paganes: and so forth, a number of like things may the bread signifie, & as many mo the vvine, which the picture of Christ crucified can not. Again, *The Scottishe* vvhwhereas the bread and vvine doth signifie as these men *signe, super-* appoint it in special, only by reason of the preaching annexed and opening *signe,* vp the parts of the sacrament, seeing this signification and declaration hath bene made fully, perfectly, and absolutely by the preaching and opening vp the parts of the sacrament; vvhich can deny, but it is mere superfluous to adde the breaking of the bread, and drinking of vvine: an obscure, darke, & secret figure, after a cleere, manifest and publike declaration? This is in deed vvhether the Sunne shineth, to light a candle; to dig a vvel by the loue. mayne riuier; to cast a quattine in to Crefus treasures. This is like, as if an orator or preacher hauing made a

M a plain

*Diuers signi-*  
*fications of*  
*bread and*  
*vvine.*

*1. Reg. 20.*

*24.*

*Exech. 16.*

*49.*

*1. Reg. 20.*

*27.*

*Genes. 3. 19.*

*Before, pag.*

*113. 114.*

*The Scottishe*  
*signe, super-*  
*signe,*

*And ridi-*

*lous.*



plaine, euident and sensible narration of the Hugonots tragical histories in France, how they overthrow churches, monasteries, towres & castels, burnt vvhole cities, made desolate most faire & flourishing Prouinces; in fine after a long *sermō* or oratiō to such effect, should before his audience pul out of his bosome a stick, or a peece of paper; and breake the one, or teare the other to signifie those former vvaits and desolations. This is to childish, and ridiculous: and yet this is al the grace of the Scottish and Geneva signe.

3

Pag. 29.

Pag. 30.

Many things  
signifi: Christ  
as well as the  
Scottish signe

¶ And vvhereas M.B. to helpe his poore signe, & imaginarie coniunction of Christs body vvith it, addeth two qualities incident thereto: the first maketh not, but marreth altogether his coniunction: the second is a plaine falsitie, and cleane against the Protestant doctrine, and therefore helpeth it as litle. His vvords are: *This coniunction betwixt the signe or sacrament, and thing signified in the sacrament, standes chiefly in two points. The first part of the coniunction standes in a relation, which rises vpon a certain similitude, likenes, proportion and analogie, which is betwene the one & the other. Vvhich likenes may be easely perceined. For looke how able the bread is to nourish the body to this life earthly and temporal, the flesh of Christ signified by the bread is as able to nourish both body and soule to life cuerlasting. This is the first, vvvhich as I say, nothing iustificth, but rather quit ouerthroweth & destroyeth his sacramental coniunction. For this signification and relation the bread and vvine haue ether by the sermon preached, or vvithout the sermon, being considered in them selues apart in their owne nature. If the first; so they no more signifie this, then any other thing, vvherevnto it shal please the minister to apply his sermon, and referre the proportion, analogie, and similitude of his bread and vvine, vvvhich may very diuers, as hath bene shewed. If the second; so is there no more coniunction betwene Christ and the sacrament, then is betwene Christ & every creature vnder the Sunne. For that every creature natural or artificial (much more liuing, much more reasonable, & yet much more*

of the Hugonots  
they overthrow  
ls, burnt vvhole  
thing Prouinces,  
uch effect, should  
ne a sticke, or a  
r reare the other  
lations. This is  
is al the grace of

ore signe, & ima-  
th it, addeth two  
th not, but mar-  
econd is a plaine  
nt doctrine, and  
are: *This coniuncti-  
ng signified in the  
The first part of the  
ifes vpon a certain  
e, which is betwene  
be easily perceived,  
the body to this life  
nified by the bread  
to life euerlasting,  
ng iustificieth, but  
h his sacramental  
relation the bread  
ached, or vvithout  
lues apart in their  
more signifie this,  
shal please the mi-  
re the proportion,  
and vvine, vvhich  
d. If the second; so  
ne Christ and the  
every creature. no-  
natural or artificial  
nable, & yet much  
more*

more spiritual and Angelical) in some good sort resem-  
bleth and sheweth furth the grace, goodnes, povver &  
maiesty of God his creator. Such coniunction as here is  
spoken of, there is betwene God or Christ and a cap, a  
govvne or coate, a svword, a dish, any beast, much more  
any man, &c. For as a cap keepeth the head from rayne  
and fov vle vvether, so God protecteth his from hel and  
damnation: as a good govvne keepeth the body vvarme  
and in helth, so God preserveth both body and soule in  
grace to life euerlasting: as by the svword vve conquere  
our enemy, so by Christ vve vanquish the devil: as the  
dish bringeth our meate to the table, so Christ brought  
in to the vvorld the true foode and meate of immor-  
talitie. Much more such similitudes may be found in  
beasts, in vvhich (as al Diuines cōfesse) there is *vestigium  
dei*, a more lively footestep and marke of God. For  
vvhich cause especially and particularly, for that I say,  
they in some special maner represented & figured the  
Messias to come, our blessed Sauour: in the sacrifices of  
the old testament there vvas appointed both of the  
one sort & the other; as oxen, kine, calves, goates, kids,  
sheepe, lambes, doves, pigeons &c. and also bread,  
cakes, flowver, fruits of the earth, vvheate, oyle, & a num-  
ber of other things, burnt, roasted, sod, fried, as vve read in  
Levitic<sup>9</sup>. Al vvhich vvere not takē at randon by chaunce  
but by great & special choise, for special significati-  
on and relation, vvhich in some point they had with  
the Messias to come the Sauour of the vvorld. I need  
not to make comparison of man, though the vvord  
that euer vvas, be it Iudas or Calvin, or Arrius or Iohn  
Knox, vvho being created to the image and similitude  
of God, haue a thousand times more likenes, resemblāce  
proportion and analogie to God and Christ, then al  
the bread and vvine, that is eaten and drunken at al the  
communions in Scotland and England. So that this  
first part of Christs coniunction vvith their signe and  
Supper bringeth smale credit vnto it, and maketh it a  
very pitiful signe, betvvixt vvhich and Christ, the con-

*conspicua  
cramentis.*

*Levitic. ca. 8  
2. 3. 4. 6.*

M ; iudicia

*Christ's commun-  
tion with  
the Scottish  
signe.*

182

## AN ANSWERE

iunctiō is not only lesse, thē betwene Christ & Arius, or Calvin, or Iudas, lesse thē betwene Christ & any living beast, be it dog or cat, but also as litle as betwene Christ & a cap, or any the least senses creature of Gods creatiō.

4

*Page. 30.*

¶ The second part of this coniunction vvere more to the purpose, if it vvere true, for thus he saith: *The second point of the coniunction standes in a continual and mutual cōcurring of the one with the other, in such sort, that the signe and the thing signified are offered both together at one time, and in one action: the one outwardly, the other inwardly, if so be thow haue faith to receiue it. Then, the second point of this coniunctiō standes in a ioynt offering, & in a ioynt receiuing, and this I call the concurrence.* The same he aiterwards expre-

*Page. 43.*

b

c

d

*Christ breakes  
his body in  
heauen.*

d

*Page. 73.*

seth again thus. *If ye be a faithful man. Christ is as bisie in working inwardly in your soule, as the minister outwardly towards your body. Looke how bisie the minister is in breaking that bread, in powring out that wine, in geuing that bread & wine to thee: as bisie is Christ in breaking his owne body to thee. & in geuing thee the iuyce of his owne body after a spiritual & inuisible maner. These words may seeme to make some coniunction betwene the bread in their Supper and Christs body: but being truly vwayghed according to the mens doctrine, they conteyne nothing but a mockerie and coosinage of the poore people, besides much vickednes, prophane conceits, & manifest contradiction to their ovne preaching and vvriting. For to begin with the later; what a prophanitie is it and irreli- gious impietie, to frame Christ in heauen by their ministers paltring in earth? and to tel the communicants, that he doth there in his body, as the minister doth here in the bread: to inculcate in to their minde, and to wil them especially to consider and thinke when they are at the table & in sight of that Action, that looke what thow (seest the minister doing outwardly, what euer it be (a large worde) Christ is as bisie doing al those things spiritually to thy soule: he is as bisie geuing to thee his owne body as the minister is breaking & dealing bread: he is as bisie geuing thee his owne bloud with the verine and efficacie of it, as the minister is*

*powring*

*pouring out the wine & distributing it.* Why sir? As youv  
*breake your bread* in your Supper, doth Christ so *breake*  
*his body* in heauen? As the minister powveth out the  
 vvine, doth Christ so povvre out and communicate his  
 blud, though after an *inuisible and spiritual maner*, yet truly  
 as youv haue told vs sundry times? And doth not Christ  
 communicate his body & blud ioyntly & vvholly, but  
 thus parted and diuided? & not with facilitie but with  
 labour and *bisshines*: for that youv vvill the people to  
 beleue, and marke, and consider, that Christ is *as bisshie*  
 (which word youv so tediously inculcate) in heauen, as  
 your minister is in earth? VVhat a vile resemblance and  
 comparison is this, to make the rude people imagin,  
 that Christ is not in heauen, glorious, immortal, & im-  
 passible, but after an earthly maner working, labouring,  
 toying, & bisshying him self to ansvere your Ministers  
 breaking of bread, pouring out vvine, dealing & diui-  
 ding it in earth? True it is, Christ in heauen doth ratifie  
 & concurre vvith the doings of his officers and servants  
 in earth, vvwhether they baptise, confirme, cōsecrate, bynd  
 or lose, or do any thing els, which he hath appointed.  
 For how so euer they instrumentally do their parts,  
 Christ is he *qui baptizat in spiritu*, that baptizeth & doth  
 al the rest *in the holy ghost*, & by authoritie, as S. Iohn  
 saith. But to speake as this man doth, that Christ  
 keepeth such a stirre & coyle, and is *as bisshie as the mini-*  
*ster*, and *breaketh his body*, and vvringeth out *iuyce* to geue  
 to the good bretherne, after example of the minister,  
 vvhom Christ resembleth and imitateth in euery thing  
*what so euer*: this is no diuinitie, nor yet humanitie, but  
 litle differing frō plain scurrilitie. especially to men that  
 know how *bisshie* and troublesomly oft tymes youv  
 minister your cōmuniōns. VVhercof Clebrius a prelate  
 of your order bawling with his cōminister Heliusus  
 about this ministring, geueth vs some tast, amongst a  
 number of other faults charging him vvith these: *Did-*  
*dest rot thou in making ministers allow a publike cōmuniō*  
*of one only person, & that before the whole congregation?* Did

*Prophane im-*  
*pietie.*

*Matth. 18.*

*Iohn. 1. 33.*

*Devout Com-*  
*muniōns.*

*Clebrus in*  
*Victoria ve-*  
*ritatis &c.*  
*Parte 4. ar-*  
*gument. 5.*

M4 def

*Nonne vinum  
residuum in  
eucharistia re-  
insundere pro-  
hibuit?*

*Strife for the  
Communion cup*

*Nonne calice  
utraq; manu  
fortiter tenet?*

*Before pa.  
ss.*

*c. d.*

*Page 10.*

dest not thou commaund me superstitiously to number the breads of the Eucharist: VVhen the Communion vvas ended, and the Cōmunicants had drunke their parts, didst not thou forbid me to powre backe again in to the tankard, the wine that remained? VVhen the breads appointed for the Eucharist were spent, and new were to be taken, and deliuered out, didst not thou repeate againe the institution of Christ, and that in solemne musike? VVhen as in the congregation I would not willingly permit to thee the administration of the cuppe, didst not thou commaund thy colleag, that in the face of the congregation he should take the cup from me by force? And for that cause did not I hold it fast, and with both my hands? So bisie vvas this good minister to hold fast the cup, lest he should leese his drinke: and (to omit al the former vvranglings, braylings & quarellings) by your Diuinitie so bisie was Christ in heauen also to make correspondēce, & (as yow cal it) concurrence and ioynnt offering with him, & to resemble the action of this minister.

¶ Again how chaunceth it, that yovv forget so soone the forme of ministring your Communion, vvhere it is precisely noted, that the people, & not the minister, distribute and diuide the bread among them selues: and so this your sacramental signification of Christ as bisie as the minister (when as the minister sitteth stil and doth nothing) is cleane lost, and Christ left as quiet and voyd of such busines in heauen (who in deed medleth nothing vvith your communions) as he vvas before. Thirdly, which is the chief, I maruel you perceiue not your owne vvrong and false application of your communicating vvhen yovv so expresse eating of Christs flesh and drincking his blud, by the ministers action & deliuering the bread, as though the only instrument of deliuering it vv ere the minister and the bread: and as though vvith the bread it were stil deliuered: when as yow make such a ioynnt-offering and concurrence as here yovv describe, that the signe and thing signified are offered both together at one time, and in one action; & say other vvhere, that so truly is the body & blud of Christ coniyned vvith that bread

wine, that as soone as thou receivest that bread in to thy mouth (if thou be a faithful man or woman) so soone thou receivest the body of Christ in to thy soule, & that by faith. Know yow not that this doctrine is refuted by every Sacramentarie Protestant (I suppose) that ever wrote of the sacraments? VWho is there among them al that ever wrote a booke of common places, but he hath one railing invective against the Papists, because they taught, that *Gratia dei est alligata sacramentis*; Gods grace, his body and his blud, remission of synnes is ioyned or annexed to the sacraments. For by *alligata*, they meane not tyed or bound, as a thief is with ropes; but as by gods creation, phisical vertue is ioyned to causes natural, moral vertues to causes moral, and theological graces to sacraments, which are like causes efficient and instruments theological by Christ ordayned to such effects and ends. Reade vvith a litle more diligence Calvins Institutions, & whereas yow wil haue the body and blud of Christ truly conioyned with your bread and vvine, and likevvise grace of regeneration vvith the vvater of baptisme, yowv shal fynd, that Calvin chargeth yowv in any case not to say so, nor to thinke that any vertue at al (much lesse thatountayne & headspring of al vertues) is conioyned with any sacrament. Reade his commentaries vpon S. Paule to the Ephesians, and yowv shal see him most strongly (after the principles of your gospel) to beate dovvn al this ioynt offering and ioynt receiuing. The libertie of gods spirite and grace of god is not tyed to the signes saith he: and many receiue the signe that are not partakers of the grace: not only through their fault, because they refuse it, but euen by the very nature of the sacrament, and ordinance of God therein. For that the signe is common to al good and bad: but the spirite, which delivereth the thing signified, is geuen only to the elect & chosen. Reade Zuinglius, and he vvil teach yowv, that herein yowv erre notably. Some there are (saith Zuinglius) which suppose the sacraments to be such signes, as when we vse them, that is inwardly done in our hartis, which outwardly is signified by the sacraments. But this is false. For so the libertie

*M. B. contra  
victoria al. omne  
Caluaniſtis.*

*See before pa.  
87.*

*Caluin. ad  
Ephes. ca. 5.  
v. 20.*

*Zuingl. Tom.  
2. Comment.  
de vera et falso  
sacram. ca.  
de sacramen-  
tis.*

M 3 of

of gods spirite should be bound, if he were driven to worke inwardly vpon those, whom we marke with the sacrament outwardly. Reade Musculus, and yovv shal find that he vpon the like ground cendemneth your opinion as vnreasonable according to the Protestant theologie. *V*hen Christians are baptized (saith Musculus) the things signified by the external sacrament are wrought in the elect as pleaseth the spirite of Christ either before, or after, or in the very act of baptizing. And therefore let no man thinke, that the spirite is so tyed to the external sacrament, that he worketh spiri- tually and effectually either in the harts of al that be baptized, or ever in the very act of baptisme. He is a mad man, that so thinketh &c. And it is very absurd to tye the operation of the holy ghost which is most free, to the external act of baptisme. Reade Bullinger, and he vvill teach yovv, that faithfull Christians do not then first receive gods grace and beaueuly gifts when they receive the sacramental signes. But first they haue the things signified; after at leasure they take the signes &c. So when we baptise children, we protest clearly, that we do not then first in baptisme geue them the grace of god which before they wanted; but by baptisme we seale and confirme that which they had receiued before. and in like manner is it in the supper: eodem modo fit in cana. Finally, reade Peter Martyr, Bucer, Beza, Occolampadius, any Zuinglian, Calvinist, or Anabaptist, and yovv shal find them to reprove this your opinion as Papistical.

And vvhat need I to obiekt particular doctores, vvhere- as the vniuersal scope and preaching of al Calvinists and Calvinisme, is plaine contrarie? So soone (saith this man) as thou receiuest the bread into thy mouth, if thou be faithfull thou receiuest the body of Christ by faith in to thy soule. So soone say yovv, and no sooner? not before? VWhen at your supper there be 2. or 3. hundred, doth not the last man eate Christ by faith, before his turne come to receiue the bread into his mouth? Al the time of the Sermon, al the time of the thankes geuing, al the time of the communion when he seeth the bread broken, and wine poured out, and he by occasion thereof thinketh on Christs passion, doth he not

Musculus in  
locis commu-  
nibus ca. de  
baptismo. pa.  
308.

Bullinger De  
eod. 5. Sermo.  
7.

See the same  
in Calvin In-  
stitutio. lib. 4.  
ca. 15. n. 112.  
22.

M. B. contra-  
rie to al Pro-  
testant Theo-  
logie.

he not spiritually by faith eate Christ? Do not youv defend this to be the proper spiritual eating of your supper? It is evident, and manifestly declared before. VVherefore this is a very iest and plaine mockery, to say; that so soone as thou receivest the bread into thy mouth, so soone thou receivest Christs body by faith, whereas it is received as well before, as well after, and no more nor no sooner vvith that bread, then vvithout it.

Before pa. 100.  
31.

¶ Youv vvil answer (I suppose) that vvhat so ever your words are, yet your meaning is, that this coniunction & ioynt offering is only sacramental, that is after your sense, tropical, *significative*, as in a figure: and so the minister delivereth Christs body and blud, and vvith the bread & vvine the body and blud is truly coniointed, for that (as aftervvards youv say) that signe wakeneth al the outward senses, and putteth vs in remembrance of Christs body and blud, vvwhich is the only coniunction that youv or your maisters can stand to. See novv vvherevv into this your great & wonderful coniunction (as treacherously youv call it) is come to. Christ is coniointed vvnto it, because vvhen vve see bread broken, and vvine povvred out, this wakeneth our senses, & causeth vs to remember Christ. As much doth bread eaten, and vvine povvred out of the flagon in the feast of every good Christian man: or if it do not, at lest the vvine and bread is as apt to signify so much at every Christian mans breakfast, dinner, beueer, and supper, as in your communion; the nature of the bread being al one, and Christian men having euer true faith (as vve must presuppose) vvwhich is nothing bettered by the breaking of the bread in one place more then in an other. As much doth the cutting vp of a capon, of a hen, eating of a good peece of beef, or mutton, or vvhat so ever soode besides. For any one of these or the like vvakeneth al our outvvard senses, as vvell as your bread and vvine. And then supposing this to be eaten of good Christians who (as the Apostle teacheth) vvwhether they eate or drinke, or vvooke or play, gene thanks to god for al things in the name of Christ Iesus and so questionles

6

Before pa. 110.  
89. 125. &c

pa. 48.

Before pa. 110.

pa. 11.

Christ no other  
vvise received  
in the Scottish  
supper.

seen in any  
vvulgar dinner

Eph. 5. 20.



*Before ps. 78  
79.*

*Christ better  
received with  
out the supper  
then with it.*

*Before ps. 78  
79. 80. &c.*

*Luc. 2. 38.  
Joan. 1. 9.*

*Joan. 4. 24.  
ed. 7. 39.  
Before ps.  
88.*

*Irenaeus lib. 3.  
cap. 3.*

so questionles haue a faith, by vvhich only and no other vvaies Christ is eaten in the communion, as M. B. teacheth, and is the vniuersal doctrine of the sacramentaries and Caluinists, hereof it folovveth cleerly and plainly, that the *second part of his coniunction of Christ with the sacramental bread*, al this ioynt offering & ioynt receiuing, al this concurrence, this *secret and mystical coniunction* (for by these many vvords & laborious affectatiō of diuers phrales he wouid make his auditory imagine some great matter in their bread & vvine) is as vvel & truly found & performed vvhē Christiā mē together eate any kind of meate, or drinke any kind of drinke. VVhat need I to stand vpo the termes of meate & drinke, vvhereas Christ is as truly eaten vvithout al meate and drinke, yea better a great deale, vvhen vve fast and eate nothing? For the eating of Christ by faith, vvhich only they acknowvledge, and the same no lesse out of the supper then in it, is, vvhen by any ocassion vve thinke on Christ. VVhich vve may do far better vvhen vve fast, then vvhen vve feast; vvhen vve absteyne from breakefast, dinner and supper, then vvhen vve suppe: as also by considering any creature of God vve haue cause to thinke of Christ, that is, thus to eate Christ, as vvel as vvhen vve see the bread of their communion broken, or the vvine povvred out. VVhen vve see the Sunne or Moone shine, and thinke that Christ is the light sent in to the vvorld; by faith we eate Christ as vvel, as in this communion bread. VVhen vve looke vpon a riuer or founteyne, and thinke that his spirite is the founteyne of living vvater, vve truly eate Christ. VVhen vve see a lamb, a covv, a calf, or any thing vvhich hath any resemblance of Christ, and by it remember Christ; vve eate Christ, by faith: yea vvhen vve see an heretike, or thinke on them, and blesse our selues, & desire God to keepe vs from them, as S. Iohn did vvhen he savv Cerinthus, vve eate Christ: and in al these & a thousand like, yea (as hath bene said) in al creatures of the vvorld, vvhen they occur to the remembrance of a good Christian, and put him in mind of Christ

Christ, he eateth Christ; and Christ is as truly offered to his soule, and there is the very self same ioynt-offering, and ioynt-receiuing, and concurrence, and secret mystical communion, vvith, and in euery sticke, stone, tree, & vniuersally euery creature, to euery good Christian and faithfull man, as is vvith their bread & in their bread: & euery one of these creatures as much *wakeneth the outward senses* (vvherein consisteth the vertue & efficacie of their signe) as doth the bread and vvine in their Scottish or Geneuian supper, how so ever they set a face and flourish on the matter, to make it seeme somewhat els.

¶ Nay if M. B. could learne once to speake plainly, and properly, and agreeably to his ovne doctrine, as I feare he vvil neuer, he should not attribute to the receiuing of the bread and vvine any communication of Christs flesh and blud at al, but only a sealing and ratification of the same flesh and blud afore eaten by faith. For as the scale of the evidence (to vse his ovne explication, sense, similitude, & vvords) geueth not the right of any thing, but the consent of the parties, and bargaine or contract betwene them made before, vvherevnto being drawn in to an autenticall forme and instrument, the scale is ioyned for confirmation and ratification of such antecedent contract: euen so these men in their communion hauing first scene *the bread broken, whereby their sight informed did conuoy to the mynd the remembrance of Christ*, vvwhich is the eating of his flesh: or hauing heard the *word preached distinctly, and at the parts opened*, vvwhich also is eating of Christ by faith, thereafter receiue the *sacramental bread and wine*, as scales appended to that former eating, vvhereby they are assured that they haue eaten rightly. This is also our English theologie in this case, & the same most agreeable to Iohn Caluin. *Although* (saith M. Ieuvel) *vve vse to say, that the sacrament ioyneth vs to God, & God to vs: yet in plaine speech it is not the receiuing of the sacramēt, that worketh our ioyning to God, & consequently by like reason, nether the ioyning of god or Christ to vs.* For *who so euer is not ioyned to god before he receiue*

7

*Christ not received at al in the Genoua Supper*

*Page 29.*

*Page 6*

*Calv. Instit. lib. 4. ca. 17. num. 4. See before, pa. 85. Ieuvel Reply contra Hard. artic. 1. Dimissio, 1. o. pa. 27*

he receiue the sacraments, he eateth and drinketh his owne iudgment. The sacraments be seales and witneses, and not properly the causes of this coniunction. And M. B. him self within a few pages after, vtterly destroyeth this ioynt offering of Christs body with the bread, and in very precise termes flatly denyeth that which here he affirmeth: whereof forthwith I shal entreate. One thing first of al the reader may note, that whereas this man so magnifieth the worke of our renouation from the state of sinne to gods grace, and saith, *that this worke of our new creation is ten thousand times greater then the worke of our first creation*: & then to worke this *our new creation*, appointeth for a meanes this *wonderful coniunction of Christ* with the sacramental signe: and addeth farther, that except he be not only receiued, but also both deuoured (for so he speaketh) and digested, he can do vs no good: and yet in fine, to procure and worke our second creation ten thousand times greater then our first creation, assigneth for the meane, such a graceles bit of bread; *ten thousand times*, yea ten thousand millions of times of lesse force then was the worker of our first creation; to speake the lest, a man may iustly deeme of him, that he very negligently considereth the greatnes of these creations, ether the first or second: and that he vttereth these vvords rather like a mery iester or player on a stage, then a sober preacher of gods vvord from the pulpit.

M. B. do. Trine  
not vvel fr-  
ward.

Pag. 95.

Pag. 96.

Pag. 98.

A further declaration of that  
vvhich vvas handled in the last  
chapter.

*The Argument.*

M.B. to the more disgrace and abasing of their supper, propo-  
seth certain questions with their answers: which as they are  
partly true in the Scottish or Geneva supper; so are they false  
in the Sacrament of Christs church. The first two are.  
1. Whether one man geue the signe & the thing signified,  
that is, Christs body, 2. in one action: which he denieth (and  
therein manifestly contradicth him self) because (saith he)  
no man hath such power: no more then he hath to remit  
sinnes. Against which it is proued, that man hath power to  
remit sinnes, and therefore may haue that other power also.  
vVithal is shewed the great difference betwene Christs  
baptisme and S. Iohns, which M.B. ignorantly & wickedly  
confoundeth.

M.B. his first question is plainly answered and resolved by  
S. Chrysostom against him: and therein is conteyned an  
answere to his second question.

The third assercion, that Christs body is not promised, nor geue  
to be receiued corporally, is likewise refuted by plain scrip-  
tures, which teach a real and corporal eating, and not  
only by faith.

Such corporal receiuing of Christ M. B. can not awayd but by  
foolish and shamefull perueruing of Christs words: whereof  
he geueth in this place a faire example, as the manifest  
abasing of the Scottish Communion.

## CHAP. 8.

I



And yet as though hetherto he had not sufficiently against his former words, disgraced & abased his poore tropical bread, he goeth much farther: & solovving the right principles of his ovvne Theologie, vvhere sacraments signifie as vvords do, vvwhich euery natio may alter as they list, so he likewise falleth more and more to chaunge and abase their Communion bread and drinke, and in deed vseth it altogether as a signe of their ovvne inuention. For vvwhich, as hetherto he hath alleaged no one text or syllable of scripture, to proue I meane the thing in questiō betvvene him and the Catholiks touching this sacrament (for impertinently one or tvvo places he hath quoted otherwise) so here he somvvhat more dravveth from it al estimation due to a sacrament of Christ and his church: though vvhen he hath left it at the vvorst, it is good enough for the ministerie of Iohn Caluin, and Iohn Knox, and their congregations. 4. questions he proposeth & ansvvereth. the first: *VVhether the signe and thing signified be deliuered to the communicants by one manner or no?* He ansvvereth No. Next, *VVhether the signe and thing signified be deliuered to them in one action?* He ansvvereth No. Thirdly, *VVhether it be geuen to one instrument?* The ansvvere is No. Fourthly, *VVhether the signe and thing signified be offered & receiued after one manner?* The ansvvere likewise is No. *Al these he vvilleth his auditors to marke diligently, & then (saith he) little difficultie shal ye find in the sacrament: vvwhich I confesse.* For al these negative ansvveres standing for true, there is no more difficultie in their sacrament then in any other morsel of bread or meate, vvwhich vve eate euery day. And these ansvveres being restrayned to their Scottish and Geneva signes I admit for good, and so let them passe. But that the Christian reader be not deceiued, and thinke likewise of the sacraments of Christs church in that respect I wil severally

M. B. 4.  
questions.

Page 37.

1

2

3

4

Page 38

severally shew the vanitie and falsitie of them, especially the first three; and examine his reasons, if he bring any to iustifie these negatiue answeres. For the first thus he argueth. *The signe and thing signified are not both geuen by one man: and this ye see clearly. For the bread and wine ye see your self that the ministers offers: he geues you the sacrament. As that signe is an earthly and corporal thing, so an earthly and corporal man geues it. Now the thing signified, is spiritual, and heavenly, & incorruptible; he geuing where Christ hath reserved to him self only. Therefore there are two geuers in this sacrament.* This first reason, how strong so ever it seeme in the Caluinian Synagoge, & touching their signe, yet is it but weake and slender in the catholike church, where the veritie of the sacraments is not tried by the clearenes of the eye sight (for so sometimes the ministers dog that standeth by him, seeth perhaps more in the sacrament then he: & yong men that haue good eyes, more then old, whose eye sight is dim, & therefore need spectacles) but by Christs ordinance & the clearenes of faith. And this being vvith vs more sure and certaine; M. B. his *Therefore*, solovveth not very vvel, that *Therefore there be two geuers of this sacrament.* To this phisical reason, which yet is the very ground of al the rest (for from phisick and philosophic, and sense, and their cleight, proceedeth al their faith, or rather infidelitie against this diuine mysterie) he ioyneth certaine theolo- gical, as: *The minister geues the earthly thing, Christ keeps the ministerie of the heauenly to him self, and he dispenses his owne body and blud to whom, and when he pleases. For why? If any man in the world had power to geue Christs body and blud, no question that man should haue power to cense the hart and conscience (for the blud of Christ hath that power with it) and consequently should haue power to forgene sinnes. Now it is only God, who may forgene sinnes: and therefore it is not possible, that the ministerie of the heauenly thing can be in the power of any man.* In these vvords the reader may first recal to memorie M. B. contradiction to his former vvords, vvhere he taught, how the sacrament signifying,

Page 193.

The first question.

Page 193.

N and the

Before pag.  
333.

Manifest con-  
tradiction.

Pag. 33.

Pag. 40.

Sinnes remit-  
ted by man.

and the thing signified (that is Christs body) were con-  
ioyned. For the second part of that coniunction he  
there made to consist in a continual & mutual concurring  
of the one with the other in such sort, that the signe and thing  
signified were both offered together, & receiued together at one  
time and in one action &c. And immediately after: The se-  
cond point of this coniunction stands in a ioynt-offering and  
ioynt-receiuing: and this I cal a concurrence. Here he affir-  
meth the quite contrarie, and in precise termes denieth  
the signe and thing signified to be deliuered in one action: &  
most directly reiecteth al such ioynt-offering and ioynt-  
receiuing and concurrence, and teacheth that Christ dis-  
penseth the thing signified, that is, his body and blood  
not to whom the minister geueth the sacrament, but  
when he ministrereth the communion, but to whom in  
respect of the persons, and when in respect of the time he  
pleases. The very like wherof he writeth afterward con-  
cerning the sacrament of baptisme, that the minister  
washeth the child in water and baptizeth externally: but  
as for the vertue of regeneration, that Christ hath to geue to  
whom, and when he pleases, and not when it pleaseth M.  
minister. And why so? For that otherwise a mar-  
velous great absurditie wil folow. VVhat is that? If a man  
might geue Christs body, he might also cleanse the hart and for-  
geue sinnes. But only God forgeueth sinnes. Therefore it is  
not possible for man to geue Christs body. Graunting the se-  
quele of the first proposition, how prooeth he the second  
that only God forgeueth sinnes, and not man? By Iohn Bap-  
tist, Matth. 3. 11. For says he not; the ministerie that I haue,  
is of the element? I am commaunded to minister the element  
of water only: but as to the ministerie of the fier & spirit, that  
Christ hath reserued to him self. Thus he for his first nega-  
tiue. For answer whereof, let vs take the affirmatiue  
on the contrary side thus: If man haue power to  
cleanse the hart by remitting of sinnes, he hath or may  
haue power also to geue Christs body, the thing signifi-  
ed in the sacrament. These two M. B. maketh in like  
sort possible or ympossible. But (say we) a man hath power

body) were con-  
iunction he  
ual concerning  
e signe and thing  
d together at one  
ly after: The se-  
oynt-offering and  
. Here he affir-  
termes demeth  
in one action: &  
fering and ioynt-  
that Christ dis-  
body and blud  
sacrament, not  
, but to whom in  
ct of the time be  
afterward con-  
that the minister  
h externally: but  
rist hath to geue to  
en it pleaseth M.  
herwise a marve-  
it is that? If a man  
e the hart and fur-  
s. Therefore it is  
Granting the se-  
eth he the second  
an? By Iohn Bap-  
tistrie that I haue,  
inister the element  
fier & spirite, that  
for his first nega-  
ce the affirmatiue  
haue power to  
, he hath or may  
the thing signifi-  
B. maketh in like  
a man hath powr

et to remit finnes, and so to cense the hart; vvhich vve  
prouoe cleerly by Christs vvords to his apostles: *Vvhose*  
*finnes ye remit, they are remitted*. And here I vvish againe  
the reader to marke the rude ignorance, and grosse bar-  
barousnes, vvherevnto this Calvinisme growveth, vvho  
recken that for a straunge absurditie, & object it as a mat-  
ter irrefutable, vvwhich in the catholike church is so cer-  
tain a veritie, so vniuersally knowven and beleevd,  
as any article of our Creed: in vvwhich, as the church Ca-  
tholike hath a principal & notorious place next after God  
him self, so ioyntly vvith the Catholike church vve are  
bound to beleue *Remission of finnes*, vvwhich men trulv  
is Gods ministers, and by authoritie from him geue to  
Christians in the vniue of the same church; as every aun-  
cient father Greeke and Latin, that ever vvrote vpon the  
Gospels, or of remission of finnes in the church, ac-  
knowlegeth. VVhich the Christian learned reader may  
see, if he please to peruse S. Cyprian, S. Austin, S. Hierom,  
S. Ambrose, S. Chrysostom, S. Athanasius. S. Basil, S.  
Hilarius, S. Pacianus, al most auncient doctores, in the  
places here noted. Cyprian. *de lapsis, Sermo. 3.* Augu-  
stin. *Epistola 180. De doctrina Christiana lib. 1. cap. 18.* In  
Enchirid. ad Laurent. cap. 64. 65. 66. In psal. 101. Concio.  
2. In Ioan. cap. 11. hom. 49. *Contra aduersarium legis et pro-  
phet. lib. 1. cap. 17.* Tom. 10. Hom. 23. et 30. cap. 10. 11. Hieron.  
in Ecclesiast. ca. 10. et in Matth. cap. 16. Ambros. in psal. 38.  
Chrysostom. *de sacerdotio, lib. 3.* Athanasius *Sermo. in illud:*  
*Ille in vicum qui contra vos est, in fine.* Basil. in regulis bre-  
uioribus, reg. 229. Hilarius in Matth. ca. 18. Pacianus Bar-  
tinson. in *Paranisi ad penitentiam.* Leo magnus *epistola 80.*  
VVith reherfing the several sentences of these Saintes I  
vvil not trouble the reader, because I desire to be brief.  
Only for satisfaction of M. B. vvho maketh it so straunge  
and absurde to suppose, that a man may remit finnes; and  
if he could so do, he might also geue to the Christian peo-  
ple Christs true body, I vvil say, that herein he is not alto-  
gether deceiued; & in part I yeld vnto him in such fort  
as S. Ambrose doth to the Novatians, heretikes of his

*Ioan. 10. 9.*

*Credo ecclesie  
Catholicam.*

*Remissionem  
peccatorum.*

*Cyprian.  
Augustin.*

*Hieron.  
Ambros.  
Chrysost.  
Athanas.  
Basil.  
Hilari.  
Pacianus.*



*Sinnes remitted by priests in the church.*

*Ambros. de penitentia lib. 1. ca. 3.*

*Joan. 30.*

*Cyrl. in Joan. lib. 12 ca. 56.*

*Objection of M. B.*

*Answered.*

time, who in this matter were iust of M. B. his opinion, and for defence of it, argued much like as M. B. doth, and therefore he may be contented with that answer, which S. Ambrose so long since allowed to his brethren and elders. No minister, no man can remit sinnes, nor yet geue Christs body saith M. B. I answer with S. Ambrose. *Both of these, the one & the other is lawfully done in the church. Neither of both is done in heresie out of the church. For this is a right geuen only to priests. Duely therefore doth the church challenge it, which hath true priests heresie & heretical congregations can challenge neither, which haue not the true priests of god. Non vendicando autem, ipse de se pronunciat, quod cum sacerdotes non habeat, ius sibi vendicare non debeat sacerdotale. And whereas heresie (the Scottish ministerie) challengeth not this right, it geueth sentence against it self, that whereas it hath no lawfull priest; it may not take and vsurpe that right (of remitting sinnes) which by Christ is geuen to priests. And forthwith he inferreth with a sounder kind of consequence, then is this of M. B. that such heretical synagoges, for this self same reason are quite void of the holy ghost. For that, the holy ghost is resident in the church to the end, that by the ministerie of priests he may remit sinnes to Christians being penitent, according to the articles of our Creede. To which purpose he alleageth the words of our Sauour before cited, *Whose sinnes you remit, they are remitted.* And albeit it seeme absurd and vnpossible to M. B. yet it is not absurd (saith the auncient learned archbishop S. Cyrl) that they forgiue sinnes, which haue the holy ghost. For when they remit sinnes ether in baptisme or in penance, the holy ghost dwelleth in them. Against which, whereas M. B. seemed to stand by challenging this preeminence to the Diuinitie, who only forgiue sinnes; he must learne, that as his conceit is stale and Iewish, and perhaps proceeding from some counterfeited hypocrisie, which pretendeth great ialousie of Gods honour, where it is lest more so our Sauour hauing of old detected this hypocrisie to error in the Iewes, I could wish, that M. B. would be*

disciple

N 3 pel

—

pel can not remit sinne. VVhich argumēt holdeth as blindly & ignorantly, as if he said; Moyses could not forgive sinne: ergo Christ can not; whereof hath bene spoken before. And for his better instructiō herein, he may & must learne, that not S. Iohn Baptiste, but Christ is the maker and ordeyner of the new testamēt, and al sacraments apperteyning thereto, as the prophete Esay, the Apostle Paule, and vvhole frame of the new testamēt declareth. VVherefore if he wil proue, that the ministerie of the new testamēt consisteth only in the external element, let him shew it in some one sacramēt of this state, and so he speaketh to the purpose. Of heresie his reasōn proceedeth, because he assumeth as certain, that our baptisme is *not in the fier, and spirite, but in water only*, as that of S. Iohn Baptiste was. VVhich doctrine stinketh of heresie, as being not only cōdemned for such by the late general Councel of Trent, but also earnestly reproved by al the auncient fathers vvho by occasiō wrote of those two baptisimes, vvhere they Greeke or latin: as

*Esai. 11. 8.*

*Hebr. 9. 11.*

*15.*

*cap. 12. 24.*

*cap. 10. 10.*

*Heresie.*

*Difference be  
twene Christs  
Baptisme and  
S. Iohns.*

*Council. Tridēt*

*Sess. 7. ca. 1.*

*Origen.*

*Athanas.*

*Basil.*

*Nazianzen.*

*Chrysostom.*

*Cyrl. lib. 2. in*

*Ioan. ca. 57.*

*Tertullian.*

*Cyprian.*

*Opratus.*

*Hilarius.*

*Ambros.*

*Leo.*

*Gregor.*

*Hieronym.*

*Augustin.*

*Origen. in epist. ad Romanos ca. 6. Athanas. quæst. 133. ad Antioch. Basil. lib. 1. de Baptismo. ca. 2. Nazianz. orat. 39. in Lumen. S. Chrysost. hom. 10. & 12. in Matth. & 16. in Ioan. S. Cyril. lib. 2. in Ioan. ca. 57. where he of purpose handleth this matter, & saith, that the holy ghest foresaw, that afterwards would rise ignorant felowes, who would not distinguish Christs baptisme from Iohns; and that therefore the holy ghest moued Iohn baptiste him self to speake most plainly, that he baptized in water only. Of the latin doctōrs, Tertul. in lib. de baptismo. S. Cyprian in his sermon de baptismo Christi. S. Optatus lib. 5. S. Hilarie in Matth. ca. 3. S. Ambros. lib. 2. cap. 3. in Luc. & prefatio in psal. 37. S. Leo epistola 4. ca. 6. S. Gregor. Homil. 20. in Euangel. S. Austin and S. Hierom in a number of places: S. Hierom. epist. 83. ad Oceanum. in 2. cap. Ioel. in dialogo contra Luciferianos. S. Austin epist. 48. prope finem & 163. Enchirid. ca. 19. & 49. Lib. 2. contra literas Petilianas. ca. 37. & lib. 3. ca. 76. lib. 4. de baptis. cōtra Donatist. ca. 26. lib. 5. cap. 9. 10. 11. 12. 14. 15. de vnico baptismo ca. 7. de vnica ecclesia ca. 18. Of which two fathers, S. Hierom earnestly*

reproveh

reproveh them, vvho vvith M. B. and the Calvinists thinke that Christs baptisme & Iohns was al one, and saith that they mainteyne a *forward opinion* & by ye'eing so much to the baptisme of the seruant, destroy the baptisme of his & our maister: S. Austin, that they defend a *wicked & sacrilegious opinion*. And what need I to alleage auncient fathers to this purpose, vvhereas Calvin confesseth it as a cleere and knowen case, that they in deed thus taught & much laboured to distinguish the baptisme of Christ and Iohn: whose authoritie yet most arrogantly he contemneeth. But therefore to breake his insolent spirite, & supporte the fathers authoritie; let it be added, that this *sacrilegious opinion* of Calvin, and the Calvinists was long before these fathers liued, condemned by the Gospel it self: in which we find the ministerie of Christs baptisme to haue bene done not *in water only*, but *in water and the spirit*, or (as it is exprested sometimes) *in fier and the spirit*, that is, in the spirite of god, who as he descended visibly vpon the Apostles in forme of fier in the day of Pentecost: so oft times visibly in the primitiue church he powred his grace on the new Christians, especially vvhen they received the sacrament of baptisme & confirmation; thereby to testifie, that his prelesence & grace was euer infallibly geuen in al the baptismes which were ministred in Christs name, and by his order since the first institution thereof: as S. Iohn Baptist him self in the place quoted by M. B. plainly told, distinguishing most euidently as betwene his person and the person of Christ, so betwene his ministerie and baptisme, vvich was *in water*, & that vvich Christ vs to ordeyne *in water and the spirit*; as it is noted in euery of the Euangelists, and in the Apostles, vvich spake thereof afterwards.

¶ And novv this blocke being remoued, which lay so in M. B. his way, that he could not allow a man to deliuer Christs body & blud, no more then a mā could geue remission of sinnes; vve may vvith so much the more facillie conclude the answer to his first question, whether

N 4      one

*Hieron dialog  
contra Lucif  
ricos.*

*August lib. 2  
contra literas  
Periliani, ca.  
37.*

*Calv. Infirm  
lib 4. ca. 1. §  
num. 7.*

*Grace geuen  
by the bap  
tisme of Christ.*

*Al. ca. 3. &  
10 & 11. &  
19.*

*Matth. 3. 12*

*Mar. 1. v. 3.*

*Luc. 3. 16*

*Iohn. 3. 5.*

*Al. 1. 16*

*& ca. 19. 4.*

*See before, pp.  
97. 98.*

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Pag. 47.

pa. 43.

Before ps.

193.

The true an-  
swere to M.

B. first questiō

Christ's body  
geuen by man  
in the church  
sacrament.

one person or two deliuer the sacrament. And albe it his  
answere be, that there are *two propiners, two persons which  
offer and geue the sacrament*, Christ and the minister, of  
which two, the minister geueth the signe, Christ the  
thing signified: the minister the *earthly matter*, that is bread,  
Christ the *heauenly matter*, that is, his body: & cōparing  
these two ministeries together, he so abaseth the one,  
that he saith, *he wil not geue a straa for it*: so that by this  
description, their cōmunion so far furth as by their mini-  
sters it is geuen, is nothing els but an *earthly signe*, a cō-  
mon peece of bread not worth a straa; al vvich I graunt in  
such sort as hath bene said before: yet referring this to  
the sacramēt of the church, vvich not Iohn Caluin, but  
Christ ordeyned, vve must answer cleane cōtrarie; that  
there is but *one propiner, one person that offereth the sacra-  
ment*: and he exhibiteth not only the earthly matter, but  
also the heauenly: not only the signe, but also the thing  
signified, euen Christs owne body. The difference be-  
twene M. B. and me, his answere to the question and  
myne being so contrarie, riseth of this, that M. B. taketh  
his sacrament, or rather *signe*, I meane his tropical bread  
& vvine, from the ministerie & institution of Iohn Cal-  
uin: vvhom he must of necessitie separate and disioyne  
from Christ, the ministerie of the one from the ministerie  
of the other: & so must needs haue two different &  
ditiided propiners, at lest. The church taking her sacra-  
ment directly & simply from Christ, can make no diffe-  
rence betwene this ministerie & that of Christs, this of-  
fering and that; betvvēre this sacrament and that, this  
body and that: because as there it was done personally  
by Christ, so nowv it is by the order, appointment, and  
in the person of Christ. And therefore although their  
eye sight tel them cleerly, that their *minister geues them no-  
thing but bread and drinke, the earthly signe not worth a  
straa*; a signe bare and barten without the thing signified,  
yet faith telleth vs. that the minister of the church ge-  
ueth to the Catholike cōmunicant altogether as much  
as Christ gaue to his Apostles; that was, beside the *signe*,  
the

And albe it his  
 wa persons which  
 e minister, of  
 ne, Christ the  
 er, that is bread,  
 ly: & cōparing  
 aseth the one,  
 so that by this  
 by their mini-  
 thly signe, a cō-  
 ich I graunt in  
 referring this to  
 John Caluin, but  
 ne cōtrarie; that  
 offereth the sacra-  
 thly matter, but  
 tr also the thing  
 difference be-  
 e question and  
 at M. B. taketh  
 is tropical bread  
 on of Iohn Cal-  
 ate and disioyne  
 om the ministe-  
 vvo different &  
 aking her sacra-  
 make no diffie-  
 Christs, this of-  
 nt and that, this  
 lone personally  
 pointment, and  
 although their  
 er geues them no-  
 gne not worth a  
 he thing signified,  
 the church ge-  
 together as much  
 beside the signe,  
 the

the thing signified, his diuine and most precious body, vvhich there in a sacrament, and after in sight of Iewes and Gentils was offered to God for vs. And thus S. Chrysostom in many hundred yeres since, taught vs to answer M. B. his question. *The holy sacrifice* (saith he) *whether it be offered by Peter or Paule, or any other simple priest, of what so euer merit he be, it is the self same which Christ gaue to his Apostles. Nihil habet ista quam illa minus. This hath nothing lesse then that. How so: Because it is not man that sanctifieth this, but Christ who sanctified that. For as the words which priests now pronounce, are the same which Christ uttered: so the sacrifice is al one. And so it is likewise in baptisme.* And after somvvhat more spoken to this effect he concludeth: *Qui autem hoc illo minus aliquid habere putat, ignorat Christum esse, qui nunc etiam adest & operatur. If any man suppose that this our (sacrament & sacrifice) hath lesse then that (as M. B. doth, making so much difference betwene them, almost as is betwene heauen & hel) he is ignorant, and knoweth not that it is Christ, who now also is present, and worketh the consecration and sanctification of sacraments no lesse then he did then.*

And so this first error being thus disproued, the second vvhich dependeth thereon, is by the same reason corrected. For as it is *one propiner*, so that vvhich is geuen, is geuen in *one action*; vvhich albe it M. B. stay not on, but vvith a simple negatiue passeth avvay; yet for the readers better information, I must tel him somvvhat more at large, that *the signe, and the thing signified* is by the same Minister of the church, at one and in the same action & moment, exhibited and offered. The reason is, for that albe it Christ in heauen, and the Ecclesiastical minister in earth do differ; yet vvhen he in earth forgueeth sinne, baptizeth, or consecrateth the sacrament, he doth it not as of him self, but as by povver, and vertue, and authoritie cōmitted to him from Christ, & also (as hath bene said) he doth it in the person of Christ: and so the action of Christ and his officer the priest, is the self same in number, and no way to be accompted tivo ecclesiastical

*Chrysost in 2. ad Timoth. he mil. 2.*

*The sacrifice of the church, is the same vvhich Christ offered.*

*Answer to M. B. second question.*

astical or rather sacramental actions, how soever morally or physically the actions are distinguished. As in like manner when the king sendeth a noble man or iudge with his commission into some part of his realme, in matters of law, or otherwise to take order for quiet government of his realme: that which the king doth by such a iudge and depute, or this noble man or iudge doth by the kings warrant and authoritie, is not in ciuill wisdom and truth to be accompted two several actions, but one: and much more is that other of Christ and the priest, one & the self same in Theologie.

3

Pag. 41.

Answer  
to the third  
question.

Matth. 26.

26.

Marc. 14. 22

Luc. 22. 19.

1. Cor. 11.

24.

Iohn. 6. 51.

Christs body  
receiued really  
& corporally.

1. Cor. 10. 16

¶ As for the third resolution, where it is avouched by him, that the thing signified is neuer offered to the mouth of the body: the blood of Christ, the flesh of Christ, whole Christ is not offered nor in the word, nor in the sacrament to the mouth of my body: to which negatiue he addeth very confidently: get me that in any part of the bible, that there is any other manner of receiuing of Christ but by faith, & take it to them: I aske him only this question, whether S. Matth. Gosp. & Marks Gospel, S. Luke & S. Iohns Gospel with S. Pauls epistles be any part of his bible? If they be, then let him answer him selfe, whether Christ, when in his last supper he said to his Apostles; *Take, eate, this is my body*, according to S. Matthev and S. Marke: *this is my body which is giuen and broken for you*, according to S. Luke & S. Paule: when thus he performed that which he promised in the sixt of S. Iohn, *The bread which I wil giue, to eate, is my flesh*, the same flesh which I wil giue, that is, which I wil offer in sacrifice for the life and salvation of the world: when after this promise & this performance thus mentioned by all the Euangelists, the Christians were taught to beleue as a thing most plain & cleere, that in the dreadfull sacrifice the bread which was there broken, was the communication of Christs body, according to Christs owne expresse word: let him self I say answer him self, whether in these so manifest and euident speeches *the body and flesh of Christ be not offered to the mouth of Christian men*? For the other part

part vvhich M.B. mentioneth, *the blud of Christ*; when of that, Christ reaching the chalice to his Apollles said to them; *drinke ye al of this: for this is my bind of the new testament, which is shed for many to remission of sinnes*, according to the same Euangelists and S. Paule: when the first Christians were likewise instructed in particular of this, to beleue vvithout al question or calting doubt, that the cup or chalice of benediction, which by the priests ministerie was blessed in the church, was the communication of Christs blud: vvhen vpon this most assured, evident and infallible warrant, the fathers of the primitive church vvith one voyce and consent taught that *self same blud of Christ* to be as truly in the chalice, as it truly gushed out from Christs side vvhen he hung on the crosse: *the same body and sacrifice* to be received from the altar in the church, vvhich was offered on the altar of the crosse, and blotted out the offences of the world: finally the same thing to be received outwardly vvith our mouth, vvhi<sup>ch</sup> inwardly we beleue in hart: *id ore sumitur quod fide creditur*: do not these speeches declare, that *the body and blud of Christ* is offered to the mouth of Christians? Or vvhen Christ bad his disciples to take and eate that body: in the chalice to drinke that blud of the new testament, meant he; that they should eate and drinke *only by faith*? Do his words import, not that they should eate vvith their mouth, but only vvith their eyes and eares, vvhi<sup>ch</sup> only two instruments M.B. allowveth for eating Christs body by faith, the eare serving for conueyance of the audible word preached to our sovvle; & the eye for conueyance of the visible word, that is, the bread vvhen it is broken in their Communion, by vvhi<sup>ch</sup> two means only we eate Christ spiritually by faith as he teacheth vs? If he thus say, yet S. Marke wil somewhat gainsay him, and if he haue any conscience, make him gainsay him self, & reuoke his saying. For that as Christ deliuered them his chalice, and bad them *drinke it*, so S. Marke testifieth, that they *al dranke of it*, vvhi<sup>ch</sup> drinking could no more be done vvithout their mouth, vvith their only eyes and eares

Matth. 26.

27.23.

Marc. 14.23

24.

Luc. 22.20.

1. Cor. 11.25

Real presence.

1. Cor. 10.16

Chrysostom. in

1. Cor. 10.

hom. 34.

August. Contra

Iulian. lib. 9. ca.

10.

Leo Sermo. 6.

de coniunctio sep-

tims corporis.

Before pa.

174.

Marc. 14.20



*Real presence.* eares, then with their heeles. And therefore *in the bible* vve find, that *Christs blud both in the word, & in the sacrament is offered to the mouth of Christians.* And therefore to ioyne & iun on vvith M. B. a litle, vvhereas he denieth that thereis in the *Bible* any receiuing of *Christ but by faith*, vvhereas he biddes vs find that in *any part of the bible*, & he is then content to turne *Christ ouer to vs*; vve accept his offer. And if he can so interprete these places of the *Euangelists* (vvhosē vvritings are part of the *Bible*) that he dravv them al so a mere spiritual eating by only faith vvithout corporal and real communion, as the church teacheth; I vvil confesse he hath as good a grace in interpreting scripture, as euer had *Carlostadi*? the first founteyne of this sacramentarie heresie; yea or the heavenly prophete (vvwhether it vvere *the deuil or the deuils dame* as *Luther* saith) that instructed him.

*Before pa. 41*

4

*Christs words  
vvon. 1. fully  
expounded.*

*Before pa. 46.  
47.*

¶ And yet, that I make not my self to sure of my winning before hand I must needs acknowvlege, that M. B. already geueth a shrewd presumptiō, that he vvil vvring *Christs words* after a very straunge fashio, before he yield so much as any reasonable man pressed with these words must graunt necessarilie and perforce. For besides that he is of one spirite vvith them that haue already geuen vs vvonderful constructions of these few words, *This is my body*, vvwhich body *Christ* vvilled his disciples to receiue and eate; as that by it (according to *Zuingli*) *Christ* meant his *passion and death*, or els he meant *faith*, or his *deitie*, or a *memorie*, or at leist a *thankes geuing*, or last of al *the church*: or if al this serue not, he meant thereby an *action*, as *Ioannes a Lasco* rather thinketh, and then the sense must needs be spiritual: for doubtles vve can not take and eate nether *Christs passion and death*, nor *faith*, nor yet his *deitie*, nor a *memorie*, nor a *thankes geuing*, nor the *church* (vvwhether *Zuingli*? meane the vvalls and stones of the church, or the people) nor a *vvaction*. but after a mere spiritual or rather spiritishe manner: besides these I say, of al vvwhich he may choose any one vvwhich he pleaseth with as good right as they did; he

he geueth an other of him self as vvonderful as any of al these. For (saith he) we find in Christs institution a promise and a commaund. The commaund is this; Take, eate: which obligeth vs to obey & craues obedience. The promise is con- teyned in these words, This is my body. The promise craues faith and beleeve, as the commaund craues obedience. VVhich exposition seemeth to me as straunge as any of the pre- cedent: & as straunge it is to cal these vvords of Christ a promise, as to cal it a promise, if one say to a poore man, Take, receiue, here is a penny; or a peece of bread. & if this be a promise, I vvonder how we shal define the performance! But let it stand for good: for these men haue power to make al things sound as they list, especially in church matters & articles of faith: with which the Eldership, or (as the phrase is in the Scottish communion booke) the Assembly of the ministers, Elders and deacons may dispense, varie, and alter at their good pleasure. But what shal become now of these words? what sense shal we geue them? forsooth this: Take, eate a promise: or, take eate: here is a promise, which is delivered for you. And if he thus meane, then in deed he is far from any corporal eating. And if he meane otherwise: as Calvin doth, vvhom perhaps he foloweth (for he vuttering no more the I haue set downe leaueth me in doubt, & I can but gheasse his true meaning) that the vvords of Christ are a promise annexed to a condition, and so not fulfilled, except the condition be accomplished, vvhich goeth before, as Calvin teacheth: even so his meaning is as straunge, & wil dravv after it as straunge and vvonderful a com-  
*Calu. Institu.*  
 munion. For saith Calvin, these words, Take, eate, is a co-  
*lib. 4. ca. 17.*  
 maundement. This is my body, is a promise: like as the lord  
*num. 17.*  
 promised, I wil heare thee. If now any man would bost of this pro-  
*Psal. 50. 15.*  
 mise, That God vvil heare him, and not performe the com-  
*Caluins mad*  
 maundement annexed, To cal vpon god, might he not be  
*exposition of*  
 counted a mad foole? Euen so here, this promise, This is my  
*Christs vvords*  
 body, is made and geuen to them, who obserue that which  
 Christ commaunded.

Out

Pag. 45.

M.B. exposi-  
tion of Christs  
vvords.

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Out of which this we may and must directly gather, that if, *This is my body*, be a promise depending of that condition and commaunde, *Take eate*, which goeth before, then when soeuer man on his part fulfilleth the condition & commaunde, God on the other side questionles performeth that he hath promised. And it were blasphemous impietie to thinke or say otherwise, that men doing as God appointed, God faileth in performing that which he promised. This therefore being a most sure & vnremovcable ground; if these vvords, *This is my body*, be a promise depending vpon that commaund, *Take, eate*: then by like assured consequence and conclusion when so euër Christian men take and eate, especially if they doe it in remembrance of Christ (vvhich albeit it be not in the commaund, & Caluin requireth it not, yet I am content to adde it for more suertie) then such bread to such eaters is the body of Christ; and so vvhen soeuer Christian men vvith such remembrance eate, they eate Christs body, vvhen soeuer they drinke, they drinke his blud. For like as he is a mad foole in Calvins iudgement vvho thinketh he can enioye the promise of *Christs body*, except he first obey the commaund of *taking and eating*; so if a man first obey and execute the commaund, that is to take and eate, if after any vvould deny him the promise, surely he must by Calvins ovvne iudgement and conclusion litle differ from a mad foole, yea an Apostata and plainc enemy of God, vvho could so foolishly and madly, and Apostatically, make God false in performing his promise. And therefore it must needs be inferred, that in every breakefast, every dinner, every beuer, every supper, every banquet, feast and collation, Christian men receive the body of Christ as truly and really, as in the Scottish, or any such like Geneuian communion. VVhich, as for myne owne part I nothing doubt to be true, so yet that these mens Theologie and preaching should tend to the same end, should inferre the same conclusion; that M. B. after such high magnifying & vaunting their sacramental bread and drinke, should fall to such

*Christ, as present in every repast of Christians, as in the Geneua supper.*

*Before chap. 6.  
vv. 7.*

such base and contemptible esteeme of it, as in these two last chapters appeareth, this might seeme incredible; were it not, that herein also as in the rest, he resembleth his maister Caluin, who vsed the same maner and wayne. And both the one and the other, in mind inwardly making no more accompt of this their supper, then of their ordinarie dinner; from the abundance of their hart, their mouth and pen vttereth that vvhich is conformable to their inward cogitations: and (vvhich is the principal) God vvho suffereth not his people to be tempted about their abilitie, causeth these false teachers, among many foolish, absurd, counterfeite and affected figures of their lying Theologie, vvhereby they circumvent vnkilful persons, thus sometimes to expresse in plaine & blunt sort their direct meaning; that his people seying vvhereto their preaching is bent, that is to a manifest contempt of Christ, his gospel, sacraments, & al that holy is, may be vvarned to yeld no more credit to them, then they deserue; that is, no more then is due to heretikes, to false teachers, to scorners, vvho pretend pietie and religion, but deny the vertue thereof, to enemies of Christs crosse, the figure, signe & memorie vvhereof as they can not abide, so can they not this principal & diuine sacramēt, vvhereby the redemption vvrought on the crosse, is more vniuersally and plentifully then by other sacraments, deriued to the benefite and saluation of Christians.

Chap. 7. &amp; 8.

Before cap. 9.

Luc. 6. 45.

Caluinian  
preachers ene-  
mies of Christ.

Matth. 24.

11.

2. Petri. 2. 3.

2. Timoth. 3.

5.

Philip. 3. 18.

## Comparison of the Sacramental Signe vvith the vvord.

### The Argument.

M. B. his variable and inconsistent maner of preaching & writing. His absurd Paradox, that we possesse Christ better by their sacramental signe then by the vvord of god, is refuted. Vvhat is is shewed probably, what was the first original cause

directly gather;  
ing of that con-  
ch goeth be-  
fulfillth the con-  
ide questionles  
d it were blas-  
vvise, that men  
performing that  
ing a most sure  
This is my body,  
amaund, Take,  
and conclusion  
ate, especially if  
(vvhich albeit it  
nirreth it not, yet  
then such bread  
so vvhen soeuer  
ce ate, they eate  
they drinke his  
uins iudgement  
e of Christs body,  
king and eating;  
ommaund, that  
ny him the pro-  
iudgement and  
rea an Apostata  
l so foolishly and  
se in performing  
eds be inferred,  
every beuer, eve-  
lation, Christian  
and really, as in  
n communion.  
ning doubt to be  
e and preaching  
re the same con-  
gnifying & vaun-  
ke, should fall to  
such

cause of this fond doctrine of the Protestants, which maketh the sacraments, seales to confirme Gods word and promises.

## CHAP. 9.

M. B. very  
vnconstant in  
his doctrine.

Ecclesiastici

37. v. 13

Isai. 57. 20.

Before chap. 3

Chap. 6.

Chap. 7.

Chap. 8.



HE variable maner of M. B. his preaching & writing in these his Sermons, declareth him to be in the number of such persons, whom for their inconstancie and mobilitie the wise man in holy scripture compareth to the Moone, the prophete to the Sea, which is neuer in one stay. For as the moone from wane encreaseth to the ful, from fulnes decreaseth to the wane, and then backe again; and so doth the Sea from ful Sea to low, from low to ful, & neuer keepeth at one: even so after the fashion of other Protestant writers (especially Iohn Caluin) plaieth M. B. in these his Sermons. At one time we haue Christ his true substance, his very body and blud conioyned with the signe in the supper, so firmly & effectually, that no Lutheran could speake more for the real presence. Here is as it were the ful Sea, & ful Moone, replenished with al light so much as a man needeth. By and by he falleth to the wane, to the low water marke, that Christs body is no more ioyned with the signe, then it is with any word vttered by any man: nay lesse then it is ioyned with a word, which is in effect, nothing at al. In the last chapter, the sacrament or signe was a mere humaine ceremony, an earthly signe and corruptible, a peece of bread not worth a straa. Here in this chapter from that low sea & wane of the moone, he beginneth to fil againe. And because those his manifold contemptuous speeches and comparisons vsed against their Signe, to any wise auditor gaue sufficient cause to deeme it nought worth and altogether superfluous: especially if to his discourse a man ioyne the common & vulgar practise of the Protestants, who presuming of their daylie & howerly eating Christ by faith, sometimes in ten yeares together care not to

receiue

which maketh  
and promises.

. B. his pre-  
his Sermons,  
the number of  
their inconstan-  
the man in holy  
Moone, the  
they stay. For as  
ful, from fulnes  
again; and so  
low to ful, &  
fashion of other  
plaieth M. B.  
haue Christ his  
conioyned with  
actually, that no  
presence. Here  
plenished with  
and by he falleth  
at Christs body  
in it is with any  
when it is ioyned  
g at al. In the  
ere humaine ce-  
a peece of bread  
oni that low sea-  
fil againe. And  
ous speeches and  
o any wise audi-  
ught worth and  
discourse a man  
of the Protestants  
erly eating Christ  
ether care not to  
receiue

receiue him in the Supper: and the true issue of their do-  
ctrine is such, that the spiritual commoditie, which the  
communicant hath by eating that bread, considered in it  
self, is in deed not vvorth the labour for a man to go to  
the church, to receiue it, although the church vvere the  
next dore to his house: M. B. somewhat to salue this  
soare, taketh a little paines to shew, that his bread and  
vvine hath some vse in it. To vvhich purpose he frameth  
to him self this obiection: *Vvhat neede is there that these*  
*sacraments and seales should be annexed to the word: Vvhere-*  
*fore are they annexed? Seing we get no more in the sacrament*  
*then in the word, and we get as much in the very simple word*  
*as in the sacrament, wherefore then is the sacrament appointed*  
*to be hung to the word? He answereth: It is true: certainly we*  
*get no other thing in the sacrament then in the word. But the sa-*  
*crament is appointed to get the same thing better then in the*  
*word. The sacrament is appointed, that we may haue a better*  
*grip of Christ then in the simple word: that we may possesse*  
*Christ in our hearts and minds more fully and largely, then we*  
*did in the simple word. This is his answer, vvhich attribut-*  
*eth great prerogatiue & comoditie to their supper. For*  
*not only to compare and match it vvith the vvord of*  
*god, but also to preferre and aduaunce it so much aboue*  
*the vvord of god, that it putteth the bretherne in fuller,*  
*better, more ample and sure possession of Christ, then doth the*  
*vvord of god, it can not be denied, but this is a verie sin-*  
*gular, high, & diuine benefite, and much maketh for the*  
*honour and excellencie of their supper. But vvhen vve*  
*come to trial hereof, al this is but vvords: al is counter-*  
*feit, and being a litle exanined, falleth out to be like to*  
*the apples growing by the lake of Sodome, vvhich make*  
*to the eye of the passerby an apparance of fayer greene*  
*fruit; but vvhen he cometh to handle and tast them, they*  
*resolue in to dust & ashes. Euen so this answer carrieth*  
*vvith it some craft, iugling and false shew: vvhich*  
*being a litle considered, prooueth nothing but empirie*  
*vvords vvithout substance, mere forgerie and hipocrisie*  
*vvithout al plaine meaning and honestie. For how can*

Before, pa.  
14

pag. 45. 46

Tertul. in A.  
psaltes, 44. 39

O you

- M.B. Paradox** youv explicate your self, that vve receiue Christ better by eating the bread, or seeing the bread broken, then by hearing the vvord preached? You confesse, that by the vvord we get possession of the sonne of god: you cōfesse we possesse him by the vvord fully and perfectly. This possession is the vvorke of faith, and the body of Christ is not othervvise gripped, possessed, or eaten in the supper, but by faith, when as we beleue that Christ died for our redemption and rose again for our iustification. VVhich being al your ovvne doctrine, hovv can youv explicate to the intelligence of any man, that vve better grip, possesse and eate Christ in bread and vvine, then in the vvord? If a true honest man vvhole vvords I trust, before vvittnesse geue me a booke, and I take it of him; and being possessed of it, vse it as myne ovvne, neuer a vvhit doubting of my right: if the same person after come to me, and vvill persvvade me by an external signe and say, Sir, see, here is a peece of bread, as truly as I breake and eate this bread, I geue youv that booke; haue I by this external act any better possession, right, interest, or grip in the booke then I had before? certainly not. In like sort, Christ dwelleth in our harts by faith, & his vvord assureth vs after these mens doctrine, that so often as vve trust to be saued by his passion, vve eate his flesh and drinke his blud, and that, fully, truly, verily, really and substantially. VVhereas then vve make no doubt of present possession, vvhich we already fully and perfectly enioy, hovv can this possession be better any vvaies, because vve see bread broken before our eyes? Again, let him remember the resolution of his principal Doctors, vvho haue taught vs the cleane contrarie to that he preacheth here, vz: that Christ is received & possessed as fully by the vvord, as by their sacramental bread. Let him remember his ovvne preaching in this same Sermon, where he hath so diligently told vs that Christ is delivered and receiued in the bread no othervvise then in the vvord. Let him remember that P. Martyr goeth one step farther, assuring vs that Christ is better received and possessed by the vvord then by their signes of bread
- Pag. 46.**
- Before, pag. 73. 79.**
- Christ not possessed better by the bread, then by the vvord.**
- M.B. paradox refused by al Calvinists.**
- Before, pa. 73 79. 80.**
- Pag. 81. 83.**
- Before, pa. 87.**
- Before, pa. 83**

Christ better by  
token, then by  
signe, that by the  
yow cōfesse we  
erisly. This pos-  
sedy of Christ is  
in the supper,  
Christ died for our  
redemption. VVhich  
yow explicate  
better grip, possesse  
the vvord: If a  
before vvitnesses  
and being posses-  
sedy doubting of  
to me, and vvil  
ay, Sir, see, here is  
eate this bread,  
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Christ dwelleth  
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rist is received  
their sacramental  
eaching in this  
ntly told vs that  
read no other-  
ber that P. Mar-  
t Christ is better  
their signes of  
bread

bread and vvine: vvhich assertion doth plainly folow, &  
is rightly deduced out of the very principles of their doc-  
trine in this point. For vvhereas the possession of Christ  
vvhich vve have ether by the signe or by the vvord, de-  
pendeth only of faith, & so the possessing of Christ more  
or lesse, better or worse, in greater degree or smaler, is to  
be measured by our faith only; if he vvil say, that vve pos-  
sesse Christ better by their signe of bread then by the  
vvord, he must consequently say, that such bread more  
then the vvord sturreth vp our faith towards Christ, by  
vvhich faith only vve possesse and take hold of him.

And vvhat man of common reason and vnderstanding  
vvil not be ashamed to say, that he is more moved to be-  
leeue Christs death & resurrection by seeing a peece of  
bread broken, vvhich is a dumb and dead ceremonie, &  
of it self signifieth nothing, but is a like indifferēt to sig-  
nifie a number of things, as vvell Christs life as his death,  
his ascension as his resurrection, his incarnation and cir-  
cumcisiō as well as any of the former; vvhich bread there-  
fore M. B. calleth truly a *corruptible, earthly, dead element*  
*vvord of life and soule*: vvhat reasonable man I say vvil  
graunt, that by such a dumb ceremonie he is more stir-  
red vp to beleeue Christs passion, then vvhen he heareth  
the same plainly and cleerly preached out of the holy  
Euangelists, out of the vvord of god? vvhich (as S. Paule  
calleth it) *is the power of god working saluation to al that be-  
leeue*: vvhich vvord is lively, and forcible, and more persing  
then a two-edged sword, able to diuide euen the soule and the  
spirite, the ioynts and the marow, and to discerne the intrinse-  
ced cogitations and intents of the hart. Is that blunt bread  
able to stirre vp our faith comparably to this two-edged  
sword? that dul, earthly, & dead element more then this  
diuine creature, so lively, and forcible, and persing, as here  
by S. Paule it is described: If (to folow M. B. ovne rea-  
son & comparison) the bread vvithout the vvord be no-  
thing but a common peece of bread, and the vvord serues as it  
were a soule to quicken the whole action, vvithout vvhich the  
bread is nothing els but a dead element: how can a com-

Before, pag.  
177. 199.  
200.

Rom. 1. 16.

Hebr. 4. 12.

M. B. vvith-  
out al reason  
preferreth the  
Genuea signe  
before Gods  
vvord.

Before, pag.  
134.



## AN ANSWERE

*M. B. refused  
by him self.*

*Zuingl. Tom.  
a. responso. ad  
Confessio. Lu-  
theri. fol. 477*

*Before pag.  
105. 106.  
87. 88. 89.  
106. 109.*

*R. 47.*

*mon peece of bread* broken by the minister though neuer so artificially geue vs a better holdfast, a better grip, a more ample possession of Christ, the vword of Christ vvhich is omnipotent and able to vvorke al: and vvhich without diminution of his ovvne life imparteth to the bread al the life vvhich it hath? Is bread the dead elemēt more effectual then the vword, vvhich is the sovvle, that putteth life in to that dead element? Can the body separated from the sovvle, or opposed to the sovvle, be said to haue more life and spirite, then the sovvle vvhich is the only founteyne of life and spirite to the body, and without vvhich, the body remayneth as voyd of al life and spirite, as doth any stocke or stone? Novv surely this is a very dead imagination, nor to be conceived of a man that hath life, and sense, and a lide, vvir in him. I omit, that Calvin, P. Martyr, and Zuinglius commonly vwrite, that never vvas there nor is there any sacrament, which exhibited or deluered to vs Christ: but al sacraments serve ether to signifie and figure Christ absent, as Zuinglius wil haue it; or to seale the communication of Christ and his promises receiued before, as is the more vsual opinion of Calvin, Beza, Martir, and those that be right Calvinists. And therefore vvhath speaketh M. B. of better gripping Christ by the sacrament, then by the word; of possessing him more fully and largely by the sacramēts, then by the word: vvhich they teach that by the sacraments vve possesse him not, nor grip him at al: as out of Calvin, Musculus, Bullinger, & Zuinglius hath bene shewed. VVherefore M. B. perceiuing belike of him self, that this his riddle or oracle, of possessing Christ better by the signe of bread & drinke (by vvhich vve possesse him nothing at al) then by the word (which vworketh some possession of Christ vvithin vs) could very hardly sinke in the minds of his auditors: he therefore from this, returneth to the first old auncient grace of his sacrament of bread, lest it should seeme altogether friuolous and unprofitable. *For the sacraments serue also (saith he) to* *up and confirme the truth that is in the word. For as*

*office of the seale hung to the evidence is not to confirme any other truth, but that which is in the evidence: & suppose ye beleevd the evidence before, yet by the seales ye beleene is the better, even so the sacrament assures me of no other truth then is conteined in the word: Yet because it is a seale annexed to the word, it perswades me better of the same. VVhercof having*

*Before cap. 4  
num 3.*

said before sufficiently, I vvill not stand to repeate or make any nev्व discourse here. Only thus much wil I vvarne the reader, that this nev्व found doctrine of seales to confirme gods vvord and promises, vvwhich these extraordinarie ministers so much inculcate, never before heard of in the vvord of god of the old testament or nev्व, never in the Gospels, or Epistles Canonical, nor yet in general Councils, or auncient fathers, or practise of Christs Catholike church; seemeth to haue had his first original & roote from the corrupt maners of these ministers and their scholers. VVho continually boasting of their only faith without vvorks, and having as false a faith as euer had any Carthaginian or Greeke; because they comonly lye, dissemble and circumuent, and vvhen they looke most simply, meane most traiterously; vvhen they counterfeite much grauitie, sobrietie, and religion, then are full of craft, guilefulness. & fallitie, as also Calvin truly vvitneseth of them: they finding this in them selues, and that they can not trust one an other vpon vvords and promises, but must haue seales and obligations besides: from their ovvne corrupt behaviour dravv this to the church of Christ: and make like reckening of Gods vvord and sacraments, as they do of their ovvne vvords, vvritings and obligations: and as they applie seales and bonds to cōfirme their ovvne graunts & promises, because otherwise no man vvill trust them; they induce like opinion vpon God & his vvord, as though the credit thereof depended in like maner vpon seales and obligations. But as at this present, there is many a simple people in the vvord, that hath not the vse of seales, but trust one an other as vvell vpon their bare word or vvriting without farther assurance: and many a good plaine and honest

*The doctrine  
of seales bo-  
roued from  
the corrupt  
maners of men*

*Calvin pra-  
ctico in Daniel  
cap. 11. fol.  
157.  
P: ni sunt per  
fida, colu es  
fraudulenti.*

man I know, vpon vvhose vvord a man might vcture as much as vpon his seale, and as truly & infallibly vvould he performe it; so much more do al true Christians make like accompt of gods word, vvwhich as it infinitely overpeiseth the vvord of the best man, so infinitely is it lesse holpen by these fantastical seales of bread & vvine.

*Faith nothing  
bettered by  
any's Seales.*

VVhich vvord of God albeir M. B. tel vs, that his *brotherne beleue the better* by the seales of bread & drinke, yet shal he be hardly able to persvade that to any vvise man. For first, it is a very bad and miserable faith (to say no more) that fully, perfidly, absolutely, beleueth not God vpon his only vvord, that vvord vvwhich he knoweth questionles to be gods, and to proceed from him. Again, it is as vveake & miserable a faith; & (to speake plainly) litle differing from vvitles folly and infidelitie, vvwhich casting any doubt of the vvord vvwhich he acknowledgeth to be gods, is any vvhit, any iore confirmed therein, or mooued to beleue it the more for these sophistical signes and seales, as sure & certain as vvether-cocks: for that as they turne here and there, north, south, east, and vvest, in to every quarter and corner of the world vvith the turning of euery vvind, euen so these seales hauing al their strength, grace, & authoritie from the ministers sermon, vvwhich *getteth life & soule* to them,

may be applied by the minister to *signifie*, that is, *to* seale things as contrary, as the east is to the vvest, or north to the south; as hath bene in part touched before, and here cometh somvvhat more to be spoken of in this place.

*Before, pag.  
276. 177.  
278. 179.*

# Of the VVORD necessarily required to make a sacrament.

## The Argument.

Of the word which M. B. and the Calvinists require to be ioyned to their bread, & wine, & water, to make them sacraments. By the word they meane a Sermon. VVhich opinion is refuted as wicked and utterly false.

The nature of this word is farther examined, and refuted by the example of Christ, and manifest reason drawn thence, ioyned with the authoritie of the English congregation, which in this part of faith reprovveth the Scottish ministerie, as plainly Anabaptistical.

This opinion concludeth most of the communions and baptismes used thorough out England and Scotland to be no sacraments, as is declared by 4. sensible demonstrations. 5. It is the high way to abolish al vse both of Sermons and also of Sacraments.

## CHAP. 10.

**H**aving hitherto spoken of the general consideration of the elements (saith M. B.) it restes, that we say somewhat concerning the word which I call the other part of the sacrament. I vnderstand and take the word for that thing, which quickens this whole action, which serves as it were a soule, and gerves life to the whole action. For by the word and the appointment of Christ in the word, the minister knowes what is his part, the hearer what is his part, and every one is prepared, the minister how to deliver and the hearer how to receive. Of this vvord, vvhich is principally to be attended in the sacrament, and vvhich (as M. B. truly speaketh, if he rightly vnderstood his ovvne vvords, & applied them as he ought) is the life of the sacrament, and geveth al force and

Q 4 grace

I  
Pag. 44.

Sermo 3. pag.  
133.

VVhat vvord  
is necessarie to  
to make the  
Sacrament.

Ibid. pa. 133.

Ibi. pa. 134.  
137.

Howe the mi-  
nister must  
preach this  
vvord.

The ministers  
good opinion  
of their owne  
vvords.

grace vnto it, he afterwards somewhat more at large dis-  
courseth thus. *As the Papists & we agree, that the word was*  
*concurre to the nature and constitution of a sacrament; so when*  
*we come to know what is meant by the word, we differ much.*  
Let the Papists opinion (vvheicof yovv seeme to have  
litle skil, as shal appeare hereafter in place conuenient) rest  
for this present: and helpe vs to vnderstand your owne  
opinion concerning this word, vvith vvch yovv are  
better acquainted. *By the VVord necessarily required to make*  
*this sacrament, we meane (saith M.B.) the whole institution of*  
*Christ Iesus, what so euer he said, what so euer he did, or com-*  
*manded to be done. And this whole institution ought to be*  
*intreated after this maner. First there ought a lawfull pastor,*  
*who hath his calling from god to intreat it. And this lawfull*  
*pastor ought to intreat it lawfully. VVhat is that? He ought*  
*to preach it, to proclame it, and publikely with a cleare voyce to*  
*denounce it. He ought to open vp and declare the hail parts of it;*  
*what is the peoples part, and what is his owne part, how he*  
*ought to deliuer and distribute that bread and wine, and how*  
*the people ought to receiue it, and how they ought to receiue the*  
*body & blud of Christ signified by it. This he ought to do in a*  
*familiar and homely language, that the people may vnderstand*  
*him. For except ye heare Christ in such a language, ye can not*  
*vnderstand. Except ye vnderstand, it is not possible for you to*  
*beleue: and without belef there is no application of Christ.*  
This is the summe of M. B. preaching touching this  
point: & the effect of al cometh to this, that the Sermon  
of the minister (to whom yet he prescribeth somvvhat  
like a Superintendent, of vvhat matter, and in vvhat sort  
he must preach) is that word vvch is so necessarie, and  
vvch maketh the sacrament. In vvch discourse, first  
of al the Christian reader may note the good opinion  
that these Ministers haue of them selues and their owne  
vvords. These signes & seales albeit they be ordey-  
ned by Christ to signifie and seale: as hath bene often  
tymes said, yet are they dead: the bread is commo bread,  
the vvine is common vvine, notwithstanding Christs  
ordinaunce & institutio. Many times the Protestant vvi-

are at large dif-  
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rament; so when  
we differ much.  
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conuenient) rest  
and your owne  
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required to make  
bele institution of  
er he did, or con-  
stitution: ought to be  
a lawfull pastor,  
And this lawfull  
is that? He ought  
to a cleare voyce to  
the hail parts of it;  
wine part, how he  
ought to receiue the  
e ought to do in a  
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and in what sort  
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ch discourse, but  
he good opinion  
s and their owne  
t they be ordey-  
hath bene often  
is commō bread,  
standing Christi-  
e Protestant wine

ers wil beare vs in hand, that the auncient fathers, vvhē  
they speake of Consecration, meane thereby nothing els  
but the application of the bread & vvine from prophane  
vse to holy, from seruing cōmon tables, to leaue the  
table of the Lord. The bread water and wine when in bap-  
tisme & the supper they are applied to holy vses, then are they  
consecrated, saith M. Ieuvel & Bullinger. This is their Conse-  
cration (saith Calvin) when they are applied to spiritual vses.  
And to commonly vwrite Peter Martyr, Zuinglius, Beza,  
and the rest. But now albeit the bread and vvine be  
brought from the tauerne to the church, and there re-  
maine vpon the table, & al the bretherne and sisters at-  
tend ready to receiue it in memorie of the Lords death  
(vvhich is from prophane vse to apply it to maruelous  
holy) yet notvwithstanding stil it remaineth cōmon bread,  
cōmon wine, a dead elemēt, without life & scōle, like a dead  
carcas. If a Catholike priest take such bread and vvine,  
and hauing vwith him a sufficient company to make a  
communion, after their praiers ether priuate or publike,  
purpose farther to consecrate this common bread by re-  
hearsing al the words of Christ, ether after S. Matthevv,  
S. Marke. S. Luke, or S. Paule; al this vworketh nothing:  
thus to recite Christs vwords is magical inchantment: and  
it is gresse beasliness & doltishnes to suppose, that they are  
of any effect to vvorke any thing, say Calvin and Zuing-  
li<sup>9</sup>. The Papists do peruersly & supersticiously ascribe  
force of sanctification to recital of such vwords. *Nulla est*  
*vis in recitatione verberum Domini: there is no vertue at al in*  
*reciting the words of the Lord* ether in baptisme, or in the  
supper, saith Bullinger. But yet after al this, if a minister  
of Calvins creation, vvhō hath as much authoritie to  
make this sacrament, as hath his vwife: and nether of  
them more then they haue to create a new Sunne or  
Moone, if such a minister come & tel a tale of his owne,  
spend perhaps an houre or more in railing at the church  
discipline, at the Pope, at Papists, or in some such other  
argument, vvhich is the cōmon subiect of their sermons  
(for sevv ministers folovv M. B. order of preaching pre-  
scribed

Ieuvel. Replie  
contra Hard.  
Artic. 1. Di-  
uino 2. pag.  
19.  
Bullinger de-  
cades 5. Sermo  
6.  
Calvin Insti-  
tutio lib. 4. ca.  
17. num. 15.

Colu. Institi-  
tio lib. 4. ca.  
17. num. 15.  
Before, pag.  
51. 52.

No vertue in  
the word of  
Christ.

But much in  
the word of  
a minister.

scribed here) then forsooth the *whole action is quickened*, then the bread and vine receiue *life and iowle*, and from common bread become sacramental bread, *significative bread, sealing bread*, vvh whereby it is sealed and confirmed to al the bretherne and sisterne, that they haue spiritually eaten the flesh of Christ by faith. Is not the blindness of these men vvonderful, that can thus iustle out Christ, to thrust in them selues? can reiect his vvords, and so magnifie their ovne? And where find they in any part of

*A Sermon vvays necessary to make a Sacrament.*

*Chap. 5. num. 3.*

the scripture old or new, that a Sermon is required as a necessarie part of the sacrament? VVhat A pestle or Euangelist vvriteth so? vvhat Doctor or Councel euer so expounded the scripture, or gathered any such rule or conclusion thence? VVe find in the Euangelists the vvhole entier forme vsed by Christ, when first of al he instituted this sacrament; which before we haue in particular declared; and that according to the iudgement of a learned and sure Calvinist. Nether in the text of the Euangel, nor yet in the exposition of this Euangelist, is any such preaching mentioned, much lesse is it made a necessarie part of the sacrament, vvhercon the life of it dependeth.

*Ioan. ca. 14. 15. 16. 17.*

Our sauour after the deliuerie of it, in S. Iohn maketh a long sermon. I graunt: but neither is that adioyned as a part of the Supper, nether toucheth it the sacramēt, the institution, or administration, or explication, or declaration thereof to the people; which only *declaration* of the mysterie to the people (saith Calvin) maketh the dead element to become a sacrament. In the other sacrament of baptisme this sroward perversitie sheweth it self much more. For to vvhom wil they preach there? To vvwhose vse frame they their sermon? To the infants? or to the people present if any be? If to the infant, this in deed were very *magical* not preaching, but *inchauntement*, to preach to the infant, who vnderstandeth never a vvord. To the people? How so? vvhereas the sacrament is not for them, the baptisme is not to be applied to them: & the signe or element must be ioyned to make a sacrament, not for the standers by, but for the receiuers.

Because

¶ Because this vvhhereof vve now intreate, is the most necessarie and substantiall part of the sacrament, and also of these sermons, we must somwhat more exactly sift and search the true meaning of this *word preached*, which is of so great authoritie and operation in geving life and spirite to the Scottish and Geneva sacraments, otherwise very dead and deadly. VVherefore I desire a litle more particularly to be resolved and answered, vvhath word preached this is, whereof dependeth the life and sovrle of their sacrament? Hath every sermon this grace? Doth every idle preaching of a minister geue life and sowle to the sacrament, and with common bread make such a wonderful coniunction of Christs body, as M.B. telleth vs? VVhat if out of the pulpit he tel a tale of Robin hood and litle Ihon? VVhat if he do nought els, but inveigh against the Pope, the Cardinals, Purgatorie, praying to Saints, & so forth? VVhat if he fal in commendation (a common argument among the ministers) of love matters and chamber-work; as VVigandus an Arch-protestant, one of the framers of the Magdeburge Centuries writeth, that once him selfe was present, vvhen a gospelling minister in his sermō, to that effect cited about 20. verses out of Ovid *de arte amandi*; which also to be a common veine of preaching in Scotland, it is wel knowen & testified. Doth every such pulpit talke geue sowle to your sacrament? Yovv wil say, no. For albeit both in Scotland & Englad, a number of Cōmunions are currant & passe wel with such Sermons, & both the Cōmunions & Sermons are compted perfite enough, & the multitude both of ministers and Protestants like this kind of preaching best; yet vvhen they come to M.B. scanning, he (as vve may here perceiue) vvil dislike them & find the deficient. VVherefore let vs put the case somwhat more indifferent. VVhat if the Minister make his sermon of the creation of the vworld, of the fall of Adam, of the patriarchs mariages, of the deluge, of the childre of Israels captivirie, of the old law: VVhat if he talke of the new testament, of persecutions, of S. Pauls vocation, his coming to Rome, his trauailes there to plant the gospel? vvhath

*Of the word preached, vvich is the life of the Scottish Signs. 2.*

*VVigandus de bonis et malis Germania. mal. 6. Vide Surium in Chronico. Anno. 1566 Arch. Hamiltō in Demonstrat. Calviniana Confusio. lib. 3. ca. 2.*



Page. 6.  
Page. 136.

Calv. Institutio.  
lib. 4. ca.  
24. num. 4.

Clara voce.

Page. 120.

The Scottish  
Supper 110 (a-  
crement of  
Christ.

VVhat if he exhort the people (vvhich yet I suppose is a rare argument in the ministerie) to chastitie, to almes, to fasting, to praier, and such other good vertues, vvithout any relation or explication of the Supper of Christ? Neither is this the vvord, vvhich geueth life to the sacraments. For so yovv decide the matter both here, and in the beginning, that the vvord, vvhich yovv meane, and is so necessarie, is the word preached distinctly, and opening all the parts of the element. There must be preached and proclaimed and publikely denounced with a cleare voyce, what is the ministers part, what is the peoples part, how he ought to deliuer & distribute that bread & that wine, how they ought to receiue it: what is signified by it, & a number of such matters, and all this must be done in a familiar and homely language. This vvord must go before & the sacrament as a seale, follow and be appended thereafter. And according to Caluin, when we heare mention made of the sacramental word (which toynd to the signe maketh it a sacrament) we must thereby vnderstand the promise, which being preached by the minister with a cleare voyce, may guide and leade the people thither, where the signe tendeth and directeth vs: that is, as before M.B. hath declared it, how able the bread is to nourish the body to life earthly and temporal, so able is the flesh of Christ signified by the bread to nourish both body and soule to life everlasting. VVell, nor vve knowv, vvhat kind of vvord it is, vvhich thus geueth life and soule to their sacrament, vve shal be better able to iudge vvhat manner of thing the Scottish & Geneva sacrament is. And first of al, it must needs be cleane separated from the sacrament of Christs last supper. For it is manifest by the gospel, that the sacrament of Christ had no such life and soule. For, 1. neither did Christ make a Sermon, 2. neither did he vvith a cleare voyce proclame and denounce, vvherevnto the signe did leade & direct them, 3. neither taught he his disciples, that as the bread & wine nourished their bodies to life temporal, so his flesh was able to nourish both body and soule to life everlasting, 4. neither declared he vvhat vvas the Ministers part of duty, 5. nor yet vvhat vvas the peoples: 6. he made no mention

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## TO M.B. SERMONS.

223

mention howv the one should *deliuer the bread* and vyne  
7. nor howv reuerently the other should *receiue* it : and so  
furth in al the rest we find no peece or parcel of such a  
word, that is of such a life and soule in any Euangelist;  
of whom yet doubles vve learne vvhat Christ did very  
sufficiently; so far as is necessarie to the making of the sa-  
crament. VVherefore by these so many essential parts re-  
quired to their Scottish or Geneva signe, and not vsed or  
practised by Christ in his sacrament, vve may assuredly  
conclude, that Christs sacrament and their signe are of  
cleane different natures. Besides al vvwhich, M.B. him self  
teacheth vs, that in their Scottish Supper there are *two*  
*propiners or geuers* vvwhich deale their sacrament, vvhereas  
in Christs supper there was but one. In the Scottish sup-  
per the minister exhibiteth *only the signe of the bread*: he de-  
liuereth *only an earthly creature not worth a straie*, vvhereas  
in Christs supper it vvar far otherwise: as M.B. be he ne-  
ver so prophane, vvil (I suppose) graunt. But to omit this,  
and returne to the word, and stay thereon. Although  
this be most euident and most sufficient (especially that  
of the vvord not preached by Christ, and yet required of  
necessitie by them) to make an essential separation be-  
twene Christs sacrament & their signe or sealing bread;  
yet for the better iustification of that vvwhich I haue said,  
I vvill produce for me against M. B. & the Scottish mi-  
nistrie, the auth oritie of my lord Archbishop of Can-  
terbury and our English Congregations, vvho condene  
this opinion of mere Anabaptisme, and that by scripture  
& authoritie of their chief Apostle of our age Huldnerike  
Zuinglius. For saith my L. of Canterbury against the  
Puritanes; *It is manifest Matth. 3. v. 13. 14. 15. that Iohn did*  
*baptize without preaching. Neither reade we, that Christ pre-*  
*ached immediatly before the distribution of the sacrament of*  
*his body to his disciples. Yet had it bene so necessarie a matter*  
*as yow make it, and of the substance of the sacraments: the*  
*Euangelists wou'd haue exprest it by one meanes or other.*  
And vvhereas this notwithstanding the Puritanes pro-  
ceed, & say vvith M.B. *that the life of the sacraments depen-*  
*deib*

Before, pag.  
200.

The English  
clergy against  
the Scottish.

VVhereof do  
sense of the  
answere tra-  
Ba. 2. pa.  
565.

*ibid. pa. 986.* death of the preaching of the word, this as a fowle error and most vntrue, he refuteth somewhat more at large with very good reasons: part of which, for M.B. better instruction or satisfaction I will set downe. Thus he disputeth: If this doctrine be true, then be the sacraments dead sacraments, and without effect, except the word be preached, when they be ministred. And so some of your adherents in plain termes affirme, saying that they are seales without writing, and plain blanks. Which doctrine savoureth very strongly of Anabaptisme, and deprieth those of the effects and fruits of the sacraments, which have bene partakers of them without the word preached, when they were ministred: & so consequently even your self (M.B.) for it is not very like that there was a sermon at your christening. And therefore this doctrine must of necessitie bring in rebaptization, & condemne the baptisme of infants, which is flat Anabaptistical. For if that baptisme be without life, at which the word of God is not preached, then can it not be effectual, and regenerate those that were therewith baptized, and therefore it must of necessitie be iterated, that it may be liuelie. Here is one reason, and the same very strong, vvhetherby M. B. him self probably is proved no Christian, as being nor at al baptised (for water without the word is nothing but mere & dead water, as likewise the bread is nothing but common bread: and such baptisme lacking the life of a sermon, is not able to geue life or regeneration to others, more then a dead man is able to geue life or generation to any) and al baptismes heretofore practised in the catholike church and most Protestant churches, are no baptismes, and consequently al or most of the Scottish nobilitie, people, & ministrie must be rebaptised, if they will be accounted Christians. VVhich is one invincible argument for the Anabaptists concerning al Christians of times past. Now let vs  
*ibid. pa. 986.* heare an other for those that come hereafter. If baptism be dead, at which the word is not preached; then can it do no good to infants, who vnderstand not the word preached. For if the preaching of the word be so necessarily adioyned to the administration of the sacraments, it is in respect of those that are  
 to re-

M. B. preaching, Anabaptistical.

to receive the sacraments. And then must it needs follow, that the sacraments may be ministred to those only, which are able to heare the word, whereby infants are secluded from baptism. And in deed this is one of the strongest arguments, that the Anabaptists haue. This for al Christians to come: so that hence forward by M. B. Theologic, baptism must no more be ministred to children or infants, but we must expect with the Anabaptists, vntil they come to yeres of discretion, that then they hearing the minister preach, may haue the right sacrament endued with life and soule and perfit essence, which now for want of such preaching, is to them mere water without the spirite, a dead body without life or soule, and (as our Puritanes speake, iust according to Caluin & M. B.) nothing but *seales without writing and plain blanks*. After, foloweth an authoritie of Zuinglius to prove his purpose, which because it is very long, & would fil vp a leaf at lest, I willingly omit. The summe of Zuinglius allegation, and my L. application is, that the word preached is not the life and perfection of the sacrament, but that the sacraments are perfit without it, and that M. B. and al other in teaching this doctrine, plainly ioyne hands with the Anabaptists. Thus my Lord of Canterbury. Vnto whose reasons, one more I wil adde, which M. B. his preaching before, and the general doctrine of the sacramentaries yeldeth against this toy, or rather madness. It is agreed among them very generally, that the baptism of S. Iohn was the self same, that Christ & his Apostles after deliuered to the church & we now enioy. VVhich being so, then must it needs follow, that it had the same matter & forme, the same elements & word that ours hath. This is evident, & can not be denied. Let vs then proceed, & because of the matter & element, which was water in both, there is no controversie; let vs consider the forme, that is, the life and soule, the word preached, without vvhich, baptism is nothing but water, as their other signe of the supper conteyneth nothing but *comm bread*. VVhen S. Iohn ministred baptism to Christ, did he preach the word, as here yve haue it defined

M. B. preaching, Anabaptistical.

Ibi. p. 568.

Before, pag. 115. 197. 198.

Christ's Sacrament had no such word as hath the Scottish.

ned? did he with a cleere voyce denounce and proclame in Christ at the paris of baptisme? Did he tel Christ vvhath was his owne part and dutie, as likevvise what was Christs part & dutie? How Christ ought to come & receiue the baptisme: and so furth, as here vve haue the vvord defined and explicated? Let M. B. make choise of vvvhich part he vvill, and answere yea, or no; & I suppose he shal perceiue his ovvne error and folly; and that as in ansvvering truly, he must deny al his preaching hetherto about this VVord, so if he vvill stand to mayntaine his vvord, and say that S. Iohn vsed in his sacrament such a vvord, such preaching and opening al parts of the sacrament, this affirmation in the iudgement of sober men wil conuince him not so much of folie, as furie; not of heresie, as of phrenesie: the particular consideration vvhereof I leaue to him selfe.

3 ¶ Novv let vs a vvhile sequester al authoritie both of god and man, of scripture and father, old or new, leaving M. B. him self, and examine this matter by it self, according to indifferent trial, & M. B. his ovvne preaching. If vve marke vvell, vvhat vvord it is that he requireth to geue life to the sacrament, vve shal find it to be such a vvord, as proueth the tenth part of English and Scottish baptismes and communions to be no sacraments at al. For first, vvhereas in very many churches of England, (and I thinke the like of Scotland) baptismes and communions are ministred vvithout Sermons; in many some poore homilie is read in steed of a Sermon; in al these churches the sacraments are dead things, the communion bread is nought els but common bread, the vvater of baptism is cōmon prophane vvater, & nether of these any sacrament. And that the reader thinke not my asseveratiō bold or straunge, vvhere I say, that in England in many churches are so few Sermons, let him vnderstand, that albeit there be in deed order prescribed, that in euery parish church there should be 4. sermons in the yere, euery quarter one, (vvhereas in the yere there are baptismes and communions perhaps 2. or 3. hundred) yet this is so il observed, that notwithstanding such order takē,

*Many bad -  
baptismes voyd,  
for want of  
Sermons.*

TO M. B. SERMONS. 225

the Cambridge doctors them selues testifie, that *they know*  
*parishes not far from Cambridge* so principal an Vniuersitie  
 for preachers, where one of these sermons was not in 4. yerres  
 together: which if it be so, so nere to Cambridge (say they) what  
 is to be thought of other places of the realme? And els where  
 the same parties affirme, that in most churches of England, *Idem in his*  
*there is none that ether can or wil preach:* so that this one first Replie pa  
 claue maketh voyde thousands of baptisines, and thou- 110.  
 sands of Communiones in England and Scotland. For  
 this must be obserued by the vway, that such reading of  
 Homilies in the church, is not (according to this defini-  
 tion, nor these mens opinion) *preaching of the word with a* T. Cart, ubi su  
*deere voyce;* no more (say they) then a mens pen or hand pra. pa. 127.  
*is his tongue and voyce:* vwho furthermore vtterly deny Apud VVhite  
 such reading to be comprised in the name of preaching, gife pa. 579.  
 despise it altogether, and say that it is as il as playing  
 on a stage, and worse so.

Next (to omit Homilies & come to sermons) where- 2.  
 as this vword is appointed by Calvin to be preached af-  
 ter one certaine forme, vz, that the minister *preach the pro-*  
*mise, and leade the people thether where the signe directeth,*  
 how many thousand ministers faile in preaching this pro-  
 mise? who doubtles in al the Gospels, where after the  
 Protestant-Theologie mention is made of the sacrament  
 can not possibly find any such promise as Calvin surmi-  
 seth, for that assuredly there is none such. For to tel vs,  
 that these vwords *This is my body,* is a promise, is as blunt  
 & ridiculous a toy, as if a man would make the articles  
 of our Creed promises: as if some wise minister would  
 tel vs, that these verities, *Christ was borne of the virgin: he*  
*suffred death vnder Pilate: he rose againe, and ascended,* were  
 promises: which are of like qualitie with that promise  
 of Iohn Calvin. And if in Christs words vwhere he institu-  
 teth this sacramēt, there be no promise, how then shal the  
 minister *preach with a lowd & cleer voyce* vpo this promise  
 which is not? If to helpe forward the matter, we shal take  
 M.B. his expositiō, that the minister must tel the people,  
*whereto the signe tendeth and directeth them,* that is, looke

*The. Cert. to  
 his 2. Replie  
 pa. 384.*

*T. Cart, ubi su  
 pra. pa. 127.*

*Apud VVhite  
 gife pa. 579.*

*Before, pag.  
 205.*

*Most Scottish  
 sacraments  
 vnyd, for vnyd  
 of the VWord,*

P bon

how able the bread is to nourish them corporally, so able is Christ to nourish them spiritually to eternal life: which spiritual nouriture is sealed & confirmed in them by these reuerend scales of bread & wine; first this similitude is taken not from the scripture, but from the doctors & fathers, and therefore a Minister is iniured, and it is against his profession, out of the pulpit, whence the only word of the Lord should sound, to preach such inventions of men. Next, who can doubt but thus to prescribe one certain rule as necessarily to be obserued, is the right way quit to dishonour as many thousands of their baptismes & communions. For who can imagin, that the vnruly ministers follow any one certain rule? Or who knoweth not that it is in a manner against their professiō, to admit any such vnconformitie? And yet this very order, intended (I suppose) by Calvin, and exactly and particularly thus defined by M.B. is most essential. For seeing the bread and wine are material parts, and by their condition apt to signifie in general a hundred things, as hath bene declared; whereas the determination and reducing of it from general to special, from signifying things prophane, to signify things sacred, & among a number of things sacred one seuerall & singular, v.z. the eating of Christs flesh by faith, dependeth vpon the word of the minister thus determining it: assuredly this word bringing with it this determination, and so separating and abstracting the bread from al other things, is most necessary, most essential. For as a peece of wax, which is to receiue the kings seale or image, is indifferent before the stāpe, to receiue the image of a serpent, of a dog, of a tree, of any living creature man or beatt, but after by the stāp is limited to one certain forme and representation: even so the bread being the matter, and as it were the wax which is to be sealed, is of it self indifferent to as many stamper & images. But when the minister cometh, and according to M. B. and Caluins direction telleth them, that as the bread feedeth their body to life temporal, so the flesh of Christ feedeth both body and soule to life eternal &c.

See before. ps.  
171. 179.  
181.

The right  
word

ly, so able is Christ  
ich spiritual nutri-  
reuerend scales  
s taken not from  
thers, and there-  
st his profession,  
word of the Lord  
s of men. Next,  
one certain rule  
v way quit to dis-  
aptismes & com-  
he vnruely minist-  
ho knowveth not  
tio, to admit any  
er, intended (I sup-  
larly thus defined  
e bread and vvine  
on apt to signifie  
bene declared;  
ng of it from ge-  
prophane, to sig-  
of things sacred  
f Christs flesh by  
minister thus de-  
gging vvith it this  
d abstracting the  
cessary, most essen-  
receiue the kings  
e stape, to receiue  
tree, of any living  
e stape is limited to  
even so the bread  
vax which is to be  
y stamper & im-  
and according to  
them, that as the  
al, so the flesh of  
o life eternal &c.  
DONT

Now this word putteth a certain print, a certain image, a  
certain stamp & signe on the bread, vvhereby it receiveth  
this one sacramental significatiō. This is it vvhich putteth  
life in to the dead element: and this vvord is the life and  
sowle of the communion. Vvhich being so, thereof I  
conclude plainly & directly, that thorough out al Scot-  
land and England are very fevv true comunions, very  
fevv sacraments of Christs body. For if there be a Ser-  
mon made, & not an homilie read; yea, if the sermon en-  
treat of the sacrament, and not of other matters: yet if  
the minister preach not as here M. B. and Calvin ap-  
point, ether for frowardnes because he wil not be com-  
maunded, or els of very conscience, because he is no Cal-  
vinist, but a mere Zuinglian, vvho defineth the sacramēt  
to be nothing but a badge, a token, a memorial, and that  
it hath no such vertue of sealing and confirming, vvhich  
the Zuinglian condemneth as Anabaptistical: this sermō  
is not the vvord vvhich geueth life to the sacrament, but  
leaveth it as blockish, dul, and dead an element, as it was  
before. Because although the minister vnto this wax  
of bread and vvine put a seale, a stape, a signification; yet  
he putteth not the right seale, the right stamp, the right  
signification: although he preach the vvord, yet he prea-  
cheth not *that word*, vvhich should quicken and geue life  
to this action, he preacheth not *that word*, vnto which  
this *seale is to be appended* for confirmation. Much more  
may I conclude, that al English ministers, if they be not  
Puritanes, but folow their Archbishop my lord of Can-  
terbury, vvho condemneth for Anabaptistical no lesse  
then Zuinglius (though for an other reason) this opiniō  
of geiving life to the sacraments by preaching the vvord;  
al they can never possibly haue any right communion,  
any right sacrament: they can haue nothing but commō  
bread, but a dead element, because they admit not, but  
contrariwise (o great sacrilege) impugne that vvhich is  
the very sowle, and should geue life to the sacrament.

I conclude thirdly, that if a Scottish & perfite Calvinian  
P a minister

VVanteth in  
must Scottish  
Sacraments.

Before, pa. 22  
89. 11

pag. 139



*What be the  
essential parts  
of the Word,  
necessarie to  
make the sacra-  
ment.*

*Before, pag.  
146.*

minister make the sermon, except he humble him self to preach not only this former word of the promise inveted by Calvin, & found no vvhere in the Gospels; nor only the word of the mystical similitude betvvene the bread and Christs body required by M. B. & borrowed out of the doctors, but also besides, with a cleer voyce, preach distinctly, & open al the parts of the sacramēt, which thing here M. B. in general requireth & in special reherfeth & explicateth; nether is such a Cōmuniō the right sacrament, to the essence & cōplement vvhereof it is necessarie, not that one or two, or a fevv, but that al parts of the sacrament and sacramētal receiving be opened & declared, v<sup>z.</sup> 1. that a law-ful minister, 2. vvith a cleere voyce, 3. in a familiar & home-ly language, 4. publikely proclame and denounce, 5. the hail parts of the Supper or Cōmuniō. 6. what is the peoples part. 7. what is his owne part. 8. how he ought to deliuer that bread and wine. 9. how the people ought to receive it. 10. how they ought to receive the body and blud of Christ signified by it. 11. how they should come with great reverence to the table. Besides al vvhich he must also speake 12. what soever Christ spake in that whole action of his supper, vvithout omitting any one iote. Al this is comprised in the name of the Word, & al this must be preached by the minister before it can be a sacramētal signe or supper, and omitting any of these, quite marreth and destroyeth the vvhole supper; as vvhere many parts are required to the nature and substance or essence of some certain body or creature, the missing of any one destroyeth the whole: as in man or beast, the losse of any one essential part, as hart, lungs &c. bringeth certain death to al. So then if the minister do not in particular prosecute ech one of these parts in his sermon, if he folovv not precisely and religiously this M. B. his appointment: if he play the Minister, and sing out in to other matter, against Pope and Catholike church, and perhaps inveigh aguinſt this formal prescription of M. B. for that the spirit of the Lord in them is not to be bridled by men, that they know their dutie herein, and how the sacrament is to be ministred as vvell as Iohn

Calvin

Caluin, Iohn Knox, or M.B. him self: that they wil stand in defence of their libertie, & not *become servants of men* &c. if he thus preach, or in any other sort, so that he omit any part of that word, vvhich is before declared: the bread and vvine distributed to the people after that kind of preaching, is not a sacrament, but stil remayneth *common bread, not worth a straa*, for want of the right & perfect word. And so there was never a communion ministered according to the Scottish communion booke since these ministers got rule in Scotland, which had ought in it besides *common bread*: because (to passe ouer the former 11. points prescribed by M. B. of which very probable it is, that in most Cōmunions many of them were omitted) 12. by very order of their communion booke *some words which Christ spake* (& in deed were most importat concerning the sacrament) are purposely least out.

Fourthly I conclude, that in most of the Caluian Communiones, the communicants do more commonly according to their ovvne doctrine, eate the flesh of their lawfull Superiors, to vvhom God hath subiected them, then the flesh of Christ, and so consequently their table is rather the *table of Devils*, then of god, & they at that table cōmunicate ten tymes more vvith the Devil, then vvith God. For vvhereas among that rayling generation no one argument is more common then to rayle at the Pastors of Christs Church, & at the Catholike doctrine; vvhereas nothing is more vsual and frequent with them, then to slander Popes, Cardinals, Bishops, Priests, the Catholike church of al ages, vnto vvwhose obedience Christ hath bound the vnder paine of damnation: when after such raylings and slaunders they eate their tropical bread and vvine, they eate as truly (to speake the lest) the flesh of Popes, bishops, Catholike Princes and people, as they ever do the flesh of Christ: and after such a raylative sermon, the breaking of their bread, and poyvvting out of their vvine signifieth as directly and autentically the flesh and blud of the Popes and bishops, which they not spirittually, but spitefully, not by right faith, but by

1. Corin. 7.  
23.

No Scottish  
communions is  
the Sacrament  
of Christ.

See before, ea,  
5. num. 4.

4

1. Corint. 10.  
21.

Matth. 23.  
Hebr. 23.  
The flesh of  
Popes and bi-  
shops eaten in  
the Geneva  
supper.

P 3 grolle

*As truly as  
the flesh of  
Christ.*

grosse and froward infidelitie and detraction teare, repul in peeces & spil: as at an other more sober sermon: if any such be: it signifieth the flesh & blud of Christ. And the bread and vvine being appended afterward, serue as aptly in the one sermon, time & place, to scale and confirme the malicious and slaundersous eating of the flesh of Bishhops and Christian people, as in the other sermon time and place, it serueth to scale and confirme the spiritual eating of Christs flesh: and the vvord of the one sermon determineth and limireth as wel and perfectly the general signification of the bread and vvine to the one sense, as the vvord of the other sermon restrayneth it to the other sense.

*The Generall  
Sacrament  
perfitte without  
out the vvord.*

Finally I conclude, that this doctrine is the high way to remove from the Cōmunion, al vvord of God, one or other, ether preached or not preached. For let vs suppose, vvhich may be very easely, that halfe a dosen Evangelical bretherne knovv as vvell as the minister, vvhereto the signe of bread and vvine is referred, that the one signifieth Christs flesh, the other his blud: that as by bread they are nourished temporally, so by the other they are nourished eternally: item, that by oft frequenting the communion they know their owne dutie, they know the ministers dutie, and so forth: if such bretherne come to supper, vvhat need is there of a sermon? Nether let M. B. deny my supposition. For it is a thing most easie & facile, and no doubt many there are, vvhich by reading his booke, and perhaps this, or by hearing it so oft told them out of pulpits; without any new sermon, haue it stil fresh, and deeply imprinted in their memorie. Here in this case, vvhat need a sermon? To geue life to the action? The life is geuen already. To quicken it? It is quickened already. To put them in remembrance of their dutie? I presuppose they remember it vvell enough. To keepe the fashion and custome of the church? That is not spoken like a Minister. And if I graunt that order is good: and so not to be neglected for regard of other ignorant men, yet hereof it solovveth  
that

that the vword preached after your owne fashion often  
 tymes geueth not life to the action; but the action, the  
 sacrament is as lively, as quicke, as ful of soule without  
 it, as with it. And to this cōclusion, M. B. him self bring-  
 geth the whole effect and drift of the vword preached  
 and his so diligent explication thereof. Al vvhich (saith  
 he) *must be done in a familiar language* that the people may  
*vnderstand; that vnderstanding they may beleue; that be-*  
*leeving they may applie Christ to them,* which is to *eate*  
*him by faith.* Then, if these communicants of vvhom I  
 speake, vwithout such a sermon *vnderstand* (as I presup-  
 pose) already, and *beleue*, and so *applie Christ to them*,  
 which is to eate him spiritually; what necessitie is there  
 of the vword and preaching at al, vvhich serueth only for  
 novices or infidels, to make them *vnderstand and beleue*  
*in Christ*, and not for faithful, & such as vnderstand Christ  
 already So that M. B. word, & preaching thereof so ne-  
 cessarily required to make their supper or signe; presup-  
 poseth in deed al the bretherne and sisterne vvhich  
 come to receiue, to lacke faith and vnderstanding of  
 Christ; to be faithles & *without beleefe* of Christ, vn-  
 til the minister by the vword preached engender faith in them.  
 VVhich defects being not in these communicants of  
 whom I speake (for I hope al Calvinists be not in so  
 short space of a few yeres, by the preaching of the word  
 become plain infidels, though they may be in a good de-  
 gree towards it) what vse, or at lest what necessitie is  
 there of the word to be preached, vvhē that effect is pre-  
 sent before hand, to the vworking vvhē of the prea-  
 ching serueth? VVhat needeth a candle vvhē the Sunne  
 shineth? VVhat folly it is to vwater a vvel grovven tree,  
 vvhich hauing deepe roote in the earth is able to nourish  
 it self? VVhat nurse vseth to feed the child, vvhich is 10.  
 or 12. yeres old, and able to feed it self? If these fevv bre-  
 thren being of good memorie, and hauing zeale to the  
 vword, remember these points of the vword, vvhich  
 maketh the bread to *haue life*, and become a signe,  
 if they *vnderstand Christ*, and *beleue* in him by

Before, pag.  
216.

The VWord su-  
perfluous in  
many com-  
munion.

vertue of old sermons, vvhich they haue heard of this matter before, vvhath needeth this Battologie? this idle repetition of one and the self same thing, this casting of vvater in to the sea, this bringing of a fevv sticks in to the maine vvood? This is the issue of this nevv devised vvord, to induce contempt & neglect of both vvord & sacramēt, & to make every prophane eating & drinking as good as the Sacramēt. VVhich thing as before I haue shewved by other arguments of theirs, so here the very vvord; whereof they vaunt most and glorie in) tendeth to the same scope, & induceth the same conclusion. For it can not be denied, but according to this theologie and explication of the vvord, 3. or 4. such brethern as I require, vvithout preaching of the vvord, at any commō table, at any common breakfast, haue a communion, a sacramental signe and seale, as good & effectual, as they should haue, and others haue with the minister in the church. VVhich being very true, that their breakefasts at home be as good and sacramental, as their suppers in the church, it were wel done me seemeth, if partly to avoid superstitiō, partly to correct their ovvne error, principally for trutthes sake, they vvould from hence forth cal their cōmunions rather breaketasts then Suppers. For so should men thinke of them as divinely as they deserve: and whereas the Protestants cal it a supper, imitating that vvord in the Apostle (where certainly he calleth not the sacrament, but other feasts, by the name of our lords Supper) they should amend that oversight, and vvithal speake more roundly, and according to truth: as P. Martyr hath very discreetly noted, vvriting vpon that same place of the Apostle. *For in respect of the time and our emptie stomake, it were (saith he) more reason to cal it a breakfast or dinner, then a supper.* And this is the true & right issue of the nevv vvord devised by Iohn Calvin, and approved by M.B. of that word, which they require to the essence of their sacrament: a vvord which maketh al & singular their communions and sacraments to be of a cleane different nature from that sacrament vvich Christ

*The Geneva  
communions  
rather to be  
called break-  
fasts then sup-  
pers.*

*1. Corinth 11  
v. 20.*

*Martyr in 1.  
Corint. ca. 11.  
pa. 293.*

*294.  
Videtur dicē-  
da prandium.*

Christ instituted, for that their sacrament is framed in an other mould, hath though not always an other matter, yet ever an other forme (which geveth the essence to every thing) then that of Christs institution: theirs receiving al life, sovrle, perfection and integritie from the ministers *cleere voyce and sermon*, or the receivers faith, whereas Christs sacrament receiued his integritie and perfection other ways & not by such meanes.

*Forma dat esse  
rei.*

*The Geneva  
Signie no Sa-  
crament of  
Christ.*

Again, this word of theirs maketh not only their sacrament no sacrament, being compared vvith Christs Institution, but maketh it also nothing els but common bread for the most part, being examined even by this very word which them selues haue inuented, as hath bene now declared, and the learned reader shal doubtles find most true, if he examine the communions and suppers vsed in England, France, Geneva, Zurick, Zuizzerlād &c. by this vvord here appointed as necessarie to separate their sacramental supper from vulgar & prophane. And if their supper be no sacrament of Christ according to Christs order, nor yet according to their owne rules and Theologie, vvhat regard would they haue vs to make of it? How shal vve esteeme of it as diuine, sacred and celestial, vvhen as them selues conclude and proue, that it is nothing but a *common peece of bread, an earthly creature, voyd of al grace and spirite, a dead element, not worth a straw*, fitter for Pagans then Christians, more meet for dogs then men?

M. B. contradictions. The Scottish Supper is no sacrament of Christ.

*The Argument.*

- 1 M.B. very notably contradicteth him self in this first sermon touching the Lords Supper, as is shewed by sundry examples.
- 2 As before cap. 10. it is proved that they haue no sacrament for want of the word, which is the formal part of the sacrament: so here by a brief repetition of sundry things wanting in the material part (which things M. B. confesseth to be of the substance of the sacrament) it is manifestly concluded, that their supper is no sacrament of Christs institution, in respect of its matter, no lesse then of the forme.

## C H P. 11.

I



And thus much concerning the word, the formal part of the sacrament, by vvhich as the more principal we see proved, that their Scottish Supper is no sacrament of Christ. Nowv for a conclusion of this first Sermon, I vvill gather & proue as much by the other part, vvhich is the matter of the supper according to M.B. his ovvne division: out of both vvhich, the Christian reader shal be able to gather a most strong and sure resolution, that it possibly can not be any sacrament, vvhich faulteth both in the one part, and in the other, vvhich neither hath *right matter*, nor *right forme*. Only first of al, I vvill in fevv vvords put the reader in remembrance of M. B. notorious contradictions vsed in this short sermon, vvhich I vvish the rather to be marked, partly for that they shew this man to be a right scholar of Iohn Calvin, whom he so narrowly folovveth, eve in this blind kind of vvriting and preaching: partly for that the original cause of this such opposite doctrine in them both is one, that is to say, an ambitious affectation vvith high, ample, and maiestical vvords to vvinn some good opinion to their single bread and drinke among their simple auditors, vvhom by such glorious speech, as it vvere by a baite and pleasant allurement they vvould gladly dravv to some honest opinion of their late devised fantasie. These contradictions albeit they be scattered thorough

Before, cap. 3.  
num. 2.

thorough out this vvhole treatise; yet the 7. chapter, and 8. and 9. yelde better store of them, as for example. The bread not only signifieth the body of Christ, but hath it also truly conioyned with it: For if it signified only, a picture were as good. And yet the bread is so far from having this conjunction, that it wanteth the signification of a picture. I say, it signifieth not so much as doth the picture, vvhich repre'senteth Christ vnto our remembrance of it self, and by it self; and so doth not the bread and vviue, vvhout a sermon: yea and then also it representeth him very doubtfully. Againe, the bread and wine truly and really deliver the substance of Christ vnto vs, For except first we receiue the substance, we can haue no participation of the fruit and merits. And therefore the bread & wine are a very hand which delivereth vs that substance, and with that hand is Christs flesh verely conioyned, as a medicine in the boxe of the Apothecaries shop. And yet the bread doth no wayes deliver or exhibite the body of Christ, but only signifie the same. For it is a sacrament, and ye must looke for no other coniunction then sacramental, that is, for no other coniunction then significative and figurative. For that is al, that a sacrament valueth with these men. Again, that which we receiue in the sacrament, & is signified by the bread and vviue, is not the benefites of Christ, or vertue which floweth from him only, but the very substance of Christ him self. For it is not possible that I be partaker of the iuyce which floweth out of any substance, except I first get the substance it self. And yet the blud of Christ vvhich vve receiue, is not the substance of Christ, nor any part of his substance. For it is no other thing, but the quickening vertue and power: that flowes from Christ; and the merites of his death. And we drinke of that blud, when we drinke of the lively power & vertue that flowes out of that blud. Againe: there is a wonderful, high, and mystical, yet very true and real coniunction betwene the bread & Christs body: & yet for al that the bread is no more conioyned therewith, then Christ is ioyned with the devil. For there is no other coniunction, then is betwene the vword spoken, and the thing vvhich the vword

*The first communion.  
Before, pag.  
164. 165.*

*Pag. 177.  
178. 179.*

*The second.  
Before, pag.  
164. 165.  
166.*

*Pag. 165.  
168.*

*Pag. 126.  
127. 128.*

*The third.  
Before, pag.  
165.*

*In his 3. Sermon. pa. 117.*

*The fourth.  
Before, pag.  
165. 167.*



the vvord signifieth, and so vvhen Christ commaunded the devils out of possessed bodies, vvhen he spake of Satan, of Beelzebub, of Lucifer; Christ and Satan, Christ & Beelzebub, Christ and Lucifer the prince of devils vv ere as nighly conioyned, as the Protestant cōmunion-bread & Christs body. For as M. B. hath diligently told vs before, so as though it vv ere a principal high matter, he in the same termes repeateth it tvvile or thrise in the next sermō, that looke *what sort of coniunctiō is betwixt the vvord and the thing signified by the vvord, that sort of coniunctiō is betwixt the sacrament, & the thing signified by the sacramēt.* And in the same place: *So soone as thou seest the bread tane in the hand of the minister, thou seest it not so soone, but incontinent the body of Christ comes in to thy mind, the'se twv are so conioyned together: even as Christ never named the devil, nor any Christian man blesteth him self from the devil, but streight vvays the devil comes to his mind; which maketh nether very wonderful, nor very true coniunctiō.* Again. The coniunctiō of Christs body vvith the bread is *wonderful, high, secret, mystical: & except thou be illuminated vvith the spirit, and except thou have a heavenly illumination, thou canst never conceive, never vnderstand it: and yet it is as vulgar and ordinarie, as the coniunctiō of vvords vvith the things vvvhich they signifie, vvvhich is the most vsual and base coniunctiō in the vvorld: the coniunctiō is no higher, nor more secret, the is everie most popular signe hāged at every tauerne dore at the dore of everie holteric, cabaret, or tipling hovvse to signifie meat, or drinke, or lodging to be had there: no more then is an ivy bush to signifie vvine, a vvad of strawv to signifie beere or ale, a lyon or flovver de lyece to signifie the king of Scots and king of France: vvvhich self same examples of signes & significations, Zuīgli<sup>o</sup> and the Zuīglians, Calvin & the Calvinists expresse geue, and M. B. iustificeth, saying, that the sacrament is *nothing els but a vvisible vvord*: for that as the audible vvord, the vvord vvvhich is spoken and heard, bringeth the thing spoken of to memory by the care, so the vvisible vvord*

*pag. 78.*

*The fist.*

*Before, pag.  
167.*

*Before, pa. 89.*

*Before, pag.  
174.*

word, that is a signe such as I haue mentioned, bringeth the thing signified to memorie, by the eye: & such a signe is the bread and vine, and no other, for that it is *no other thing but a visible word*. Again. *VVe get Christ better in the sacrament, then in the word of God. VVe get there a better grip of Christ then in the word. VVe possesse him in our hearts more fully and largely then by Gods word.* and yet vve get him no more in the sacrament, then vve get him without the sacrament, vwhen vve heare him named, that is, then vve get him by the word. For the sacrament is *nothing but a visible word*, and so by the sacrament vve get and grip him no more, then by a word, & then vve get grip and possesse him no more, then vve get grip, & possesse the Deuil, as hath bene said. For him vve no lesse remember, as soone as vve heare him named. And therefore by this plaine and evident deduction, the sacrament geueth the Calvinists *no better grip, no fuller possession* of Christ, then it doth of the Deuil. And if they confesse, that they possesse Christ no better by the word of God (M.B. saith, *not so wel*) as I vil not stand much against them herein, so long as they talke of them selues, so if it were applied and spoken of true Christians, the sentence were not so false and contradictorie to true Theologie, as plainly vicked, blasphemous and deuelish. Once again. *One point of his coniunction betwene Christs body and the sacrament standes in a continual and mutual concurrence of the one with the other, that the signe and thing signified are offered both together, at one time, and in one action; there is a ioynt-offering, and ioynt-receiuing &c. & yet they are not offered in one action, nether is there any such mutual concurring, or ioynt-offering, and ioynt-receiuing.* And that doctrine of ioynt-offering & ioynt-receiuing is altogether Papistical. For albeit the minister geue the signe, that is, the earthly thing, yet he geues *not the heavenly, but Christ keepe that ministrie to him self, and dispenses his body &c. but*, not vwhen, or to vvhom the minister dispenseth the signe, but *to whom and when him self pleaseth*. For otherwise vve should tye Christ and his holie spirit to the

*This serueth.*

*Before, pag. 182.*

*Pag. 199.*

*Ibid.*

the ministers action, vvho must not be so tied, and vvhe therefore sometimes geueth the thing signified before the sacrament be geuen, sometimes after. Nay properly and plainly to speake, the sacrament is not ordeyned for any such *ioynt-offering*, or *ioynt-receiuing*, or *cōcurrence*, but only to be a scale and confirme the eating of Christ, or grace of the sacrament, vvhich is geuen before. To make short (for if a man would rehearse al, he might fill many leaues, and my mind is only by a few examples to direct the reader to conferre and marke the rest by him self, to vvhich end these fewv may serue for a sufficient introduction) if it please the reader diligently to marke and peruse these 2. or .3. chapters, he shal find a number of such ether most sensible contradictions, or most foolish hypocritical affectations, vsed by one, vvho desyreth to adorne a base, beggerly, and contemptible bit of bread and sippe of vvine, vvith high, ample, & diuine similitudes, vvords & comparisōns, as it vvere to cloth an ape vvith purple, or to put Hercules club in the hand of an infant : as vvhen he calleth their bread & drinke a *high mysterie* & *potent instrument* to convey Christs body vnto vs, being as base & vveake an instrument, as any vvord that proceedeth from Turke or Iew, vvhich is no great high misterie, nor instrument very potent. And thus being noted by the vvay concerning M. B. his contradictions, I vvill end this ansvvere to his first Sermon vvith a summative note, hovv many vvayes their Scottish supper is no sacrament of Christ according to M. B. his ovvne doctrine, for cause of defects and vvantes, vvhich are found in the material part of that their supper. VVherein yet I must craue pardon of the reader, if I keepe not an exact distinction betvvene al material & formal parts required to these mens sacramental signe : because as herein I can go no further then they teach me ; so M. B. ioyning Christs vvords sometimes vvith the ministers sermon, & making them part of the forme, at other times placing them among the elemental, ceremonial, and material parts, drawveth me necessarily after, vvhere he goeth on  
a fore

17.

24, 19.

Pag. 164.  
167.Matter and  
forme & dis-  
tinguished by  
M. B.

afore: and on vvether side he resolue to place them, the effect cometh to one, because alvvays they are essential, and so of necessitie to be vsed, if vve looke to haue a sacrament made.

¶ To come therefore to my conclusion, for ground and foundation thereof, I take M.B his vvords, vvvhich he hath geuen before in the beginning, & here in the end iterateth againe, and affirmeth as a most irrefragable and vndoubted veritie. In the beginning he told vs, that in the sacrament are two sorts of signes: *signes elemental* as bread & vvine, & *signes ceremonial*. He told vs vvithal, that there *was neuer a ceremonie, which Christ instituted, but it was as essential, as the bread and wine. VVhat ever Christ commaunded to be done, what ever he spake, or did in that whole action, it is essential, it must be done, and no iote can be omitted but ye pervert the whole institution.* Here for a conclusio he saith: *VVhen the sacrament is spoyled of the essential forme, it is no sacrament. There is an essential forme in baptisme: and there is an essential forme in the supper: which if they be tane away, ye tyme the vse of the sacrament. The essential forme of baptisme is, I baptize thee in the name of the father, of the sonne, & of the holy ghost. Leave out any of these 3, or do it in the name of any one of the three persons only, ye tyme the essential forme of baptisme. In the supper, if ye leaue out the least ceremonie, ye tyme the essential forme, and so it is no sacrament.* This being true, that euery ceremonie that Christ did, euery word that Christ spake, every action of his vvvas so essential, that no iote thereof may be omitted, but vve destroy the sacrament, hereof I conclude, that their Scottish sacrament is no sacrament of Christ, for that it lacketh many of these so necessarie signes, and essential ceremonies. First, because Christ before the delivering of his sacrament, vsed a ceremonie signifying the lovvlines of hart, the puritie and cleanes of conscience required in them, vvvhich come to receiue the sacrament. After, he gaue them a very diuine instruction, and commaunded them in most effectual vvords to do the like: vvvhich commaundement according to the tenor and manner of speech

Before, pag. 146.

Many defects in the Scottishe Supper.

Before, pag. 147. 148.

speech carrieth vwith it as precise & severe an obligation, as any vvords of Christs supper: & to a Protestant it should vveigh as deeply & binde as much. For that precept, *Do this in remembrance of me*, examined in cōmon iudgement, and according to the sound and poise of the vvord, bindeth no more, nor so much, as being vttered vwith lesse circumstance & fevver vvords importing a necessarie cōmaundement, then vvhen Christ saith after that vvashing I haue geuen yow an example, that as I haue done to yow, so yow do also. Amen Amen I say to yow, a seruant is not greater then his lord, nether is an Apostle greater then he that sent him. If yow know these things, yow shal be blessed, if yow also do them. Here is one ceremonie which Christ did, & many wordes which he spake at the Institutiō of the sacramēt. Nether this ceremonie vse the Scottissh ministers at their supper, nor speake they these vvords: ergo they omit somvvhat, vvwhich Christ did and spake. Al vvwhose doings and speeches being essentiall, so essentiall, that in omitting any one, ye tyme and destroy the sacrament, hereof it foloweth, that their Scottissh Supper is no Sacrament of Christ. Next, Christ 3. taking the bread in to his hands 4. gaue thanks to his father, and vvithal 4. blessed & sanctified the bread: after, he 5. tooke the cuppe in like maner, 6. and geving thanks to his father 6. vvithal blessed & sanctified the cuppe, as both the Evangelists, S. Paule, Calvin, Ievvel and Beza confesse. The Scottissh supper hath no such blessing, no such sanctification of the bread & vvine but purposely omitteth it: and therefore here are 2. more essentiall ceremonies tvvise vsed by Christ, and yet neuer at any time vsed, but neglected and contemned by them in their ministratiō, & therefore their supper vvanteth somvvhat petteyning to his essence, and so is no sacrament. Furthermore, 7. Christ did not once only breake the bread, & tooke to him self a portiō, willing them to breake the rest and distribute among them, but him self did distribute and breake it to them, and delivered it vvith his owne hands, signifying by that action, that it was not possible for any man to haue participation of his grace, except him self gaue it

*The Scottissh  
supper no Sa-  
crament of  
Christ.*

*Before, pag.  
150. 151.*

*Before, pag.  
155. |*

# TO M. B. SERMONS.

147

gave it . In the Scottish supper, the minister *breaketh not* the bread to everie communicant , he *delivereth is not* with his owne hand, as Christ did, and so he leaveth out a very important ceremoneye, and therefore their supper can not be accompted Christs Sacrament . A fter Christ had taken the bread, geven thanks, blessed, broken, &c so forth. finally *for declaration* that they might vnderstand where vnto al the premisses tended, he spake these words: which were most essential and concerned the substance of the sacrament: *This is my body, which is geven and broken for you : This is the new testament in my blud, which is shed for you.* These vvords of Christ, vsed by Christ in the Institution of his sacrament , the Scottish ministerie vsesh not in the ministratation of their supper . Ergo their supper is no Sacrament of Christ . To M.B. his supposed reply, that the vvords of Chrtist are not omitted, for that before the sermon, the minister historically out of the pulpit mentioneth Christs institution ; answer is already made, that this nothing helpeth them, but much more sheveth their infinite pride, and contemptuous breach of Christs order . For Christ first of al tooke the bread in to his hands, blessed it, brake it, &c after pronounced those vvords; they cleane contrary, first of al reherse those vvords out of the pulpit, vvhere there is no bread nigh them, much lesse haue they the bread in their hands as Christ had . I answer furthermore that such historical narration (being told an hovre or 2. before the cōmunion , and the entier Sermon coming betvvene) can haue no relation to the blessing or sanctifying of their Supper . For as M.B. here tellerh vs , there is an essential forme in baptisme: there is an essential forme in the supper: which if they be tane away, ye tyn the sacrament . The essential forme of baptisme is (saith he) I baptise thee in the name of the fasher, of the sonne, and of the holy ghoist . And according to the order of the communion booke, the minister as he speaketh these words , taketh water in his hand, & layeth it vpon the childes forehead. Whereby vve see that the essential forme is to haue the

*Vbi sup.*

*Before, pag. 156. 160.*

*Pag. 11.*

*The Scottish communion booke.*

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words ioyned with the element:& if the minister speake the words at one hovvre,& lay on vvater the next vvithout the vvords, he tyneth and destroyeth the essential forme of baptisme, and so it is no sacrament. Ergo by like reason vvhereas the sacrament of Christs body hath a like *essential forme* as baptisme hath; the Minister making a narration of Christs vvords before the sermon as it vv ere at 9. of the clocke, and after an hovvre, at ten delivering bread and vvine vvithout the vvords of Christ, tyneth and destroyeth the sacrament of the supper, and so the Scottish supper is no sacrament of Christ.

These fevv instances and exceptions for example sake I geue to the Christian reader, vvho may find a number of this sort, if he please advisedly to consider that vvch hath bene said of this matter heretofore. And if now according to M. B. his resolution a man *leaving out the least ceremonie* vsed by Christ in his supper, *perverteth the whole institution and marreth the sacrament*, so as it becometh *no sacrament*: vvhat horrible prophaners, perverters and destroyers of gods sacraments are these, vvho leaue out so many, and those not the least, but the greatest & vveightiest ceremonies? And if they haue *no sacrament*, vvho lacke in the administratiō, any signe elemental or ceremonial, any material part, because they be al substāti- al; how far are these men from having any shew, colour, pretence or similitude of Christs Sacrament, vvho lack so many *signes ceremonial & substantial*! & besides (vvch is the head & top) leaue out cleane, al the vvords of Christ, vvch in deed is the formal, & therefore the cheif, soveraine, and principal part of the sacrament; hovv soever it please these proud ministers to take that honour frō the vvord of Christ, & attribute it to their owne vvord. Truly as the Catholike, for sundry other reasons, hath iust cause to abhorre their bread and vvine, as polluted, as schismatical, as heretical, as leading the high vvay to Gods vvrrath and indignation, to hel & damnation: so these arguments and reasons geven & published by them selues suffice to proue as much, to proue their commu-  
nion

pag. 57.

The Scottish  
Supper vsic-  
ked and sacri-  
legious.

Before, pag

217. 216.

218.

inon a schismatical communion, cleane divided from Christs communion: a perverting, a corrupting and destroying of his holy sacrament, vvith vvhich it hath no more resemblance by this their ovvne confession, then hath an ape vvith a man, copper vvith gold, heresie vvith religion, and an angel of darknes vvith an angel of light. Yea many times spiritually sprites of hel doubles counterfeit Saints and Angels, and many apes or munkeys sensibly counterfeit the actions of men vvith more likelihod, colour and probabilitie, then these mens apish and spiritish communion resembleth the Divine Sacrament ordayned by our blessed Saviour.

## Of names attributed to the Sacrament.

### The Argument.

*Of names by vvhich the blessed Sacrament is called in the scripture. It is not there called the Lords supper, as M. B. falsely supposeth, nor yet the Communion.*

*That it is called mensa domini, our Lords table, maketh nothing against the sacrifice, but rather for it.*

*Of names by vvhich the B. Sacrament (according to M. B. opinion) is called in the auncient fathers. It is not called a publique action, as by any proper name, nor yet a banquet of loue. Vvhy it is called the Eucharist.*

*It vv as also called the Masse in the Primitive church, when that church generally, and especially the church of Rome vv as most pure; and therefore that none savoureth nothing of Idolatry, as M. B. ignorantly concludeth.*

*But most commonly it vv as named the sacrifice of Christs body, and as a true and real sacrifice vv as offered vnto God in the church, euer since Christs time and first institution of it. M. B. argument made to the contrarie answered.*



## CHAP. 12

I

Pa. 55, 56.



Pa. 56.

Pa. 57.

1. Corinth. 11

any of the things, which M.B. handleth in these later Sermons, or (as he calleth them) *lessons and exercises*, are by him particularly vttered and entreated of (so far furth as concerneth the Sacrament) in the first sermon or lesson: & likewise so much hath bene said of them by me, as I thinke convenient ether for prooffe of the truth, or confutation of error. For which cause, I shal when they occurre hereafter, passe them over in silence, or touch them more sleightly. The first new matter mentioned in this lesson, is about names geuen to the Sacramēt in holy scripture & auncient fathers; wherein he speaketh some truth, which therefore I gladly embrace, as that it is called in the booke of god, *The body and blud of Christ* (and neuer the *figure, trope, signe* or *seale* of that body and blud) and therefore belike that being the proper name, conteyneth also in proprietic of speech what it is. Also it is called the *cōmunion and participation of Christs body and blud*, vvhich implieth the former truth. It is also called (saith M.B.) *the supper of the lord: not a prophane supper, not a supper appointed for the belly: for Christ had ended the supper that was appointed for the belly, or ever he began this supper which was appointed for the soule*. In this M.B. is somewhat deceiued, as likewise in his explication of the next, vz, that it is called also in the bible, *The table of the Lord*. It is not called the altar of the lord, but the *Apostle* call it a table to sit at, and not an altar to stand at: a table to take and receiue, and not an altar to offer and propine. That M.B. supposeth S. Paule to name the sacrament *dominican cenam, our lords supper*, it is his error, and not S. Pauls meaning. For albeit at the same time, and in the same place whereof S. Paule speaketh, Christs sacrament was also communicated vnto the faithfull; for which cause, and also in regard of the time, when Christ first institu-

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ted it, some auncient fathers sometimes inscribe their  
 treatises of the Sacrament, *De cena domini*: yet that the  
 booke of god, that is, the bible and scriptures of god geue not  
 this appellation to it, it is plain inough by that place of  
 S. Paule, where only in al the scriptures of god that  
 word is vsed. For S. Paule mentioning that at these sup-  
 pers of our lord, some deuoured al and had to much, some  
 could get nothing and rose a hungred, some were drunke  
 &c. declareth thereby, that this place can not directly  
 be vnderstood of Christs sacrament; except M. B. be of  
 the opinion with some Puritans, whom my self haue  
 heard vpon this place to argue, that at their Lords sup-  
 per there should be not only bread and drinke, but also  
 varietie of other meate, flesh, fish, rost and baked, wine  
 and beere, according as it is in other suppers and feasts.  
 Vnto vvhich conceit M. B. by his discourse after ensuing  
 seemeth somewhat to incline. But the common opi-  
 nion of learned men is otherwise, that this place mean-  
 eth the church-feasts of old time termed *ἀγῶναι*,  
 which were called *dominica cana*, our lords feasts or suppers,  
 because they were kept at night in churches, which  
 were in the primitive church, and also after, called *Domi-*  
*nica, nuptiales*, our lords howses (whence I suppose our  
 name kirke cometh) to vvhich feasts the rich sort con-  
 tributed liberally for the benefite and relief of the poore.  
 Before vvhich as S. Chrysostom supposeth, though  
 others thinke after, the Sacrament vvas also received.  
 But that the vwords of S. Paule mean not the sacrament,  
 S. Chrysostom is very plaine, & the circumstance of the  
 place proueth sufficiently. This supper (saith S. Chry-  
 sostom) might rather be called humane, then diuine, *po-*  
*tius humana quam dominica*, rather private then publike,  
 of private miserie rather then publike charitie, because  
 euerie man deuoured vp his ovne supper, and gaue no  
 part to his poore neighbour vvhohad brought nothing.  
 But *Dominica cana*, the supper of our Lord, vvhohas charitie  
 it self, the supper of charitie should be common to al. In  
 an other place he called this supper *cōmune prandium*, a cō-

The Sacrament  
 not called the  
 Lords supper,  
 by S. Paule.

1. Cor. 11.  
 20. 21.

*Dominica cana*,  
 vvhich is  
 meant in S.  
 Paule.

Tertull. in  
 Apologet. ca.  
 38.

Chrysost. in 1.  
 Cor. homil. 37  
 in initio.  
 Sedulius in 1  
 Cor. cap. 11.

mon feast. For examining the coherence of the Apostles words, he objecteth to him self, how, to what purpose the Apostle bringeth in the storie of Christs Institution of the b. sacrament. v. 23. *Qualis est hac consequentia: what manner of sequelle is this?* laith S. Chrysostom. *Thou hast hitherto discoursed of a common feast or banquet: and doest thou now come in with Christs sacrament?* VVhich question he answereth very vvel, as also doth the learned Greeke doctor Theodoretus in his cōmentaries vpon this same place: that he brought in the storie of Christs sacrament for examples sake; *docens eos facere communes mensas in ecclesijs, ad sacram iūam mensam respicientes*, teaching that it vvel became them to make their church feasts conuenient to the poore, by regarde and consideration of Christs holy table; that seing he vvithout respect or choise, or such distinguishing betwene rich & poore, indifferētly gaue to al, his ovne most precious body and blud, it might weli become them vvith like equalitie and indifferency to communicate their earthly and fleshly bankets. And thus much is after a sort confessed both by Calvin and Beza, though they yet cal the sacrament by the name of the Lordes supper. For Calvin graunteth, that as among the Jewes and also Gentils, it was a custome to accompanie their sacrifices made in the honour of god with frindly banquets among them selues, so the first Christians brought the same fashion of banquetting in to the church, and called them *agapas; charities, or feastes of charitie*, & vsed them vvith the administration of this sacrament. VVhich after growing to an abuse, the Apostle seeketh here to amend. And Beza vvriteth, that the first Christians were wont to minister the holy supper of the Lord, among these feastes which were called *agape*: vvhich in an other place he calleth *sacra cōvinia, sacra ecclesie cōvinia*, and *fraterna ecclesiastici cœus cōvinia*: holy feasts, holy church feasts, and brotherly banquets of the ecclesiastical congregation; among vvhich feastes that the supper of the lord vvas also ministered, it may appeare (laith Beza) by S. Paule 1. Cor. 11 where he goeth about to correct that custome, which was many ways corrupted. VVhich

being

Chrysost. hom.  
in hac verba  
Oportet hanc  
se esse 1. Cor  
11. v. 19.

Theodoret. in  
1. Corint. cap.  
11.

Calv. in 1. Cor  
cap. 10. v. 7.

Ibi cap. 11. v.  
21.

Beza in Ac-  
ta Apost. cap  
2. v. 42.

Beza in 2.  
Pet. 2. 1.  
Idem in Iud.  
22.

being so, that S. Paule here goeth about to correct that abuse, then must needs those vvords vvhich go before the institution of Christ (beginning after versu. 23) be vnderstood of such church feasts so abused; and then *dominica cæna* can not apperteyne to the sacrament, vvhich after is brought in thereby to correct that custom and abuse of our Lords supper, vvhich is expressed before as fowly corrupted. And the vvords of them selues if they be taken as S. Paule vvrote them & the old Translation expresseth them (and not as they are peruerred in the Geneva translation) and examined vvith indifferent iudgement, can beare no other sense. For these vvords; *Vvhen yow meete together, this is not to eate our lords supper, for that every one preventeth and falleth to his owne private supper, and one is a hungred, another is drunke,* can haue no other proper & natural resolution then this: vvhen yow meete together, that vvhich yow eate, is not that *publike ecclesiastical & brotherly supper of charitie*, of god, of Christ and his church, vvhich should be common to al the societie of Christians, but it is a private & peculiar supper voyd of al charitie & brotherly loue, vvhere one deuoureth al, another hath nothing, one hath to much and is drunke vvith abundance, vvhen many other poore Christians stand by & get never a morsel of bread, or draught of drinke. This is the true sense of the place of S. Paule, & of this vvord vsed in that only place, & no vvhere els in the scriptures: & this sense both Beza and Caluin geue after those auncient doctors. And therefore M. B. hath litle reason to cal the sacrament *the lordes supper* by this authoritie. And if the compilers of the Scottish *Publike prayer booke* had no other reason but this, they might as vvell haue called their sacrament, as our English do, by the name of *Cõmunio*, which cometh somwhat neerer to S. Pauls phrase, then this of *the Lords supper*, vvhich is not so probable to be S. Pauls meaning. Albeit nether is that vvord *Communion* (truly to speake) geuen to the sacrament ether by Apostle or Evangelist in al the scripture. For as the *lordes supper*, so the *Communion*, in the scripture

1. Cor. 11. 20.  
29. 31.

The sacrament  
not called Cõ-  
munion in the  
scripture.

Beza in Ac-  
8 ca. 2, v. 42

never signifieth (as Beza also noteth) *communion* in the sacrament, but in ciuill offices of loue and charitie, in imparting our goods and substance, as mony, cloth, meate and drinke to our brethern vvhich need: & so is it takē Rom. 15. 26. 1. Cor. 9. 13. Hebr. 13. 16. *Pro sacris vero mysterijs, nusquam legi in nouo testamento absolute positum hoc nomen (Communio).* (But I neuer read in the new testament, that the word (*Communio*) put absolutely signified the holy mysteries, saith Beza. And if it be not found in the new testament, I suppose it is not found in the old: and so nether the English, in calling their signe a *Communion*, nor the Scottish in terming theirs the *Lords supper*, folow the word of the Lord; but ether their owne vvord, or the vvord of some man, vvhom they make lesse account of then of them selues.

## 2

¶ The other name, *our loraes table*, is in deed referred to this sacrament. But vvhereas M. B. after Caluin, argueth from that vvord, that because it is a *table*, not an *altar*, therefore vve should *sit at it*, & not *stand*; *we should take and receiue*, not *offer and propine*, these arguments are such, as become ministers to make. For first of al, the vvord (*table*) in the scripture is indifferent for a *table* & an *altar* as appeareth continually in the old testament, in description of the tabernacle first, and Salomons temple after: vvhere there vvere *tables*, *mensa*, not for the priests and their vvives to sit at, but for the priests alone to stand at, & to do things apperteyning to sacrifice. And the prophete Malachie in one verse, both according to the Hebrevv, Greeke, and Latin, calleth it *mensam Domini*, & also *altare Domini*, the *table of god*, and the *altar of god*, signifying an altar or place to offer sacrifice on, by ether vvord indifferently. And the Prophete Elay rebuketh the Iewes, for that they forsaking our lord, erected a *table*, *mensam*, to fortune, and offered sacrifice on it. VVhich the English Bibles both of king Edwards time, & this present time translate, *ye haue set vp an altar vnto the false goddesse*, the vvord (*Mensa*) according to the most common vse of al languages, and al Ecclesiastical and holy vvriters, bearing equally both senses: & most assured it is, that

Calv. Instit.  
lib. 4. cap. 18.  
num. 13.

Exod. ca. 37.  
ca. 39. ca. 40.  
3. Reg. 7.  
Proverb. 9. 2.

Malach. 1. 7.

מִנְחָה  
שֻׁלְחָן  
θυσιαστήριον.  
ἄλтарь.  
Altare.  
Mensa.  
Isa. 65. 11.

Anno. 1553  
Anno. 1560

is, that it signifieth so in that place of S. Paule, as hath bene proued. And from this vse of scripture, al holy fathers both Greeke and Latin, al auncient Liturgies, and our common Masse-booke, vvithout any such imaginarie scruple of *sitting*, name the place of our Christian sacrifice, at some times *an altar*, at some other times a *table*: albeit for ech name the church can yelde a more special and seuerall reason; for that it is first an altar to offer and propine to god, and afterwards a table to take and receiue for our ovvne benefite. Both vvhich S. Austin vvith divinely conioyneth together thus. *Mensa quam sacerdos novi testamenti exhibet de corpore & sanguine suo &c.* The table which our sauour the high priest of the new testament provideth of his body and blud, is that sacrifice which hath succeeded in place of al sacrifices, which in the old testament were offered in shadow and figure of this to come: for that in place of al those manifold sacrifices and offerings, his body is now first offered to god, & then delivered to the communicants. Vvhere vve see S. Austin, an other maner of Theologe then M. B. not to oppose an altar and a table, offering and receiuing, as though one destroyed the other: but to couple and conioyne them as coherent one to the other, declaring plainly, thar in the church Catholike there is an altar for the honour of god, there is also a table for the commoditie and consolation of Christians, first to do sacrifice to god, next for Christians to partticipate of the same sacrifice. And that from the Apostolical age & vsage the first primitiue Christians evermore vsed altars to sacrifice on, vve find recorded by the most auncient Christian vvriters, vvwhose monumets are yet extant, as namely S. Martialis, S. Denis Arcopagita, Origen, Tertulian, and S. Cyprian, to omit al later fathers, as Eusebius, Opatrus, S. Hierom, S. Ambrose, S. Gregorie Nazianzene, S. Chrysostom, S. Austin, by al vvhich it is most cleere that then altars vv ere every vvhere buylt in Christian churches to this very vse of offering sacrifice to God. So that M. B. collection, from a table to inferre denial of sacrifice, to improue standing and iustifie sitting, is very vveake

1. Cor. 11. 28  
Before, pa. 18  
19.

In the church  
an Altar and  
a Table.

A Sacrifice  
and a Sacra-  
ment.

August. de  
Civitate. lib.  
17. ca. 30.

Altars in the  
primitiue  
church.

Martialis in  
epistola ad  
Burdigal.  
ca. 3.  
Dionys. Eccle-  
siast. Hierarc.  
ca. 3.  
Origen in Le-  
vitic. homil. 4.  
Tertull. lib. de  
patientia.  
Cyprian lib. 1  
epist. 9.

vveake (to say the least) & prophane; as vvhich proceedeth from one, vvho seemeth to measure and define the table of gods church, by the order vvhich him self, his vvife and domesticals vie at their ovvne table: & besides it conteyneth a certaine scorne and disgrace of the English Cōmunion, in which although they haue nought els but a *bourd* or *table* as it is there called; yet al sitting is quit barred, and the bretherne which communicate, are commaunded to *kneele humbly on their knees*; and the minister him self some time to *stand*, some time to *kneele* but neuet to *sitte*.

*The English  
Communion.*

3

*Ps. 57. 5. 9.*

*Ps. 58.*

¶ Amongest the auncient fathes, 4. names he findeth attributed to the sacramēt. They called it (*saith he*) a *publike action*: & this was a very general name. 2. Sometimes they called it a *thankesgeuing*: 3. sometimes a *banquet of loue*: and 4. at the last in the declining estate of the Latin kirke, & in the falling estate of the Romane kirke it began to be perverted: & with this decay there comes in a *perverse name*, and they called it the *Masse*. This last word he most of al dislikes: and vvhy: for that by proesse of tyme, corruption hath prevailed so far, that it hath turned over our sacramēt in to a sacrifice: and where we should take fro the hand of god in Christ, they make vs to *geue*. This is plaine idolatrie. And therefore where the word was tolerable before, now it is no ways tolerable. To speake a litle of these 4. names, although the sacrifice be a *publike action*, yet vvhere the fathes vsed to cal it so as by a particular name, is hard to find. In the church of Christ, catechizing before baptisme, baptisme it self, is & hath bene vsed as a *publike action*; so hath the geving of orders, and making priests, confirmation, preaching, and diuers other sacraments, and ecclesiastical offices: yea in some respect these haue bene far more *publike actions* then the sacrament; for that many vnchristened vvcre publickly admitted to catechismes & preachings, vvhich vvcre carefully excluded frō being present at the celebration of the sacrifice or sacrament, both in the Greeke & also Latin church. And therefore this name is il applied by M.B. In deed the Greekes called it *αἵμα* vvhich

*Corysost. ad  
Eph. 5. hom. 3.  
See chap. 13.  
Mat. 2.*

which proceed  
and define the  
him self, his  
table: & besides  
face of the En-  
they haue nought  
ed; yet al sitting  
communicate,  
ir knees; and the  
some time to

ames he findeth  
(saith he) a publike  
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et of loue: and 4.  
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be peruered: &  
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al dislikes: and  
a hath prevailed  
in to a sacrifice:  
d in Christ, they  
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the sacrifice be-  
ed to cal it so as  
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re this name is  
led it *δευρυμα*  
vvhich

## TO M. B. SERMONS. 251

vvhich vvord among prophane vvriters signifying any  
publike ministerie or office, by the Apostles and aunciet  
fathers vvas restreyned to the publike Christian sacrifice,  
that is, to the masse, as hath bene more at large declared  
before. *Priests of the new testament celebrate the mysticall li-  
turgie or sacrifice: mysticam liturgiam vel sacrificium pera-  
gunt*, saith Theodoretus. And the Greeke fathers in this  
sort made the vvord *liturgie*, as proper to the sacrifice  
in the Greeke church, as the very vvord *masse* signifieth  
the same sacrifice in the latin church: vvhich as in the  
meane season, al those forenamed sacraments, and other  
functions, vvete *publike actions*, and yet not *liturgies*.

The terme, *banquet of loue*, is somvvhat more straunge, &  
as I thinke, more seldom vsed. True it is, the sacrament  
is a *banquet of love*, as vvhereby vve are moved, first to  
loue god, and then one an other; as likewise it is a  
banquet of faith, of peace, of mildnes, of patience, of mo-  
destie, of sobrietie, of chastitie, of al vertues, vvhich gods  
holy spirit especially by meanes of this blessed sacrifice  
vvorketh in the receivers. Put yet to say, it vvas so named  
by the auncient fathers, is somvvhat avvry. And I sup-  
pose M. B. by his banquet of love (so to speake like a Pro-  
testant) or rather after the old fashion, the *banquet of cha-  
ritie*, meaneth the church feastes called *charities*, *ἀγάπαι*  
whereof I haue spoken before. VVhich banquets of cha-  
ritie albeit they vvete charitably made for relief of the  
poore, and that about the time of ministring the holy  
sacrament; yet the fathers vse not by that name to ex-  
presse this sacrament. The name of *Eucharist*, *Thankes-  
geving*, is far more common. Mary M. B. must note,  
what the fathers meant thereby: not as the Zuinglian  
Protestants would perswade the simple, as though it  
were nothing but a verbal thankes-geuing to the Lord  
for Christs passion & resurrection. vvith a remembrance  
thereof by eating bread, and drinking vvine or beere: but  
they called it so, for that in the church-sacrifice, princi-  
pally & most effectually thanks are geve to god for his  
infinite benefites, according as S. Austiu vvriteth: *Ut ait in*  
*a more*

Before, pag.  
17.

Theodoret. ad  
Hebr. c. 5.

Galat. 5. 22.

ἀγάπαι.

Before, pag.  
245. 246.

VVhy the Sa-  
crament is cal-  
led the Eucha-  
rist.



August. lib.  
contra adver-  
sar. legis et pro-  
phet. ca. 18.

Ibid. ca. 20.  
Vide eundem  
de Civitate  
dei. lib. 18. ca.  
25. et lib. 19  
cap. 23.

Praise of the  
Romane  
Church,

Fox Art. and  
monuments  
pag. 1359.

Iuvv. replis  
contra Har-  
ding. art. 4.  
Diuif. 14. et  
21. pa. 245.  
268.

a more holy sacrifice of praise, the is geving thakes to god: And wherefore are more thakes to be gevē, then for his grace which we haue receiued by Christ Iesu our lord. Quod totū fideles in ecclesie sacrificio sciunt: al which the faithful know how it is performed in the sacrifice of the church, of which (church sacrifice) al the sacrifices of the old testamēt were shadows. VVhich sacrifice of praise and thanksgueing he in a number of places expressly calleth the sacrifice of Christs body: and that it was offered, not by al Christians a like, but by a certaine order of priesthod, as he plainly declareth in the same booke, and proveth out of the scriptures.

## 4

¶ VVhere M. B. saith, that the name Masse came in vvhen the sacrament began to be perverted, the Latine kirk to decay, & the Romane kirk to fal, by this vve learne vvhen according to M. B. censure the Romane church fel. For euerie Protestant allowveth it a time of puritie & integritie, according to his ovvne humor & fanisie; some 300. yeres, some 400. some 600. And thus far our English levvel extended the puritie & flourishing estate of the Latine, especially the Romane church: & some allowv it 200. yeres more. But for the first 400. or 500. yeres, fevv of the learned Protestants make any doubt, but that the Romane church vvas pure and sincere in al parts of religion. So taught one of our English Protomartyrs Ridley prelate of London in these vvoids: The patriarch of Rome in the Apostles time and long after, was a great mayntainer and setter forth of Christs glorie, and above al other countries & regions, there especially was preached the true gospel, the sacraments were most duly ministred. And as before Christs coming it was a citie so valiant, that al the world was subiect to it, and after Christs passion divers of the Apostles there suffered persecution for Christs gospel: so after that the Emperors became Christians, the Gospel there flourished most. S. Austin (saith our M. levvel) and other godly fathers, right-ly and wel in old time yielded great reverence to the see of Rome, as for diuers other reasons, so also for the puritie of religion, which was there preserved a long time (600. yeres after Christ) without spot. For which puritie and constancie in the

same

E  
shakes to god: And  
for his grace which  
Quod totū fideles in  
ful know how it is  
which (church) sacri-  
e shadowes. VVhich  
e in a number of  
Christs body: and  
ns a like, but by a  
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riptures.  
he Masse came in  
verted, the Latin  
by this vve leame  
Romane church  
time of puritie &  
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odly fathers, right-  
rence to the see of  
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(600. yeres after  
d constancie in the  
same,

same, that church was most famous aboue al others, and might  
be a standard vnto them. And Iohn Calvin v writeth; Because  
it was a thing notoriously knowne, & true without al questiō  
that from the Apostles age vntil theirs, there was no alteratiō  
of doctrine, neither in the church of Rome, nor in other places;  
the fathers tooke this for a principle and sure ground,  
able to overthrow al errors, vvhich newly sprong vp,  
that they gainsayd the truth vvhich had bene constantly  
preserved and maynteyned by common consent from the time  
of the Apostles. VVhich iudgement of Calvin and those  
other learned Zuinglians I note, to control M.B. rash  
sentence in deputing the fal and decay of the Romane  
church to that time, vvhen by these mens more sound &  
more learned verdit, that church vvas most pure & per-  
fit: and withal hereby I can plainly convince him of fals-  
hod and heresie in preaching as he doth. Touching the  
first, the sacrament (saith he) began to be peruerterd and turned  
in to a sacrifice with the falling estate of the Rom. kirke, and  
them comes in this peruerse name of the Masse. VVhen was  
this? About 400. yeres after Christ. For then vve find this  
name (masse) in the Councels & Doctors vvritings ap-  
plied more commonly to such signification, as vve now  
vse it. S. Ambrose in Milan testifieth of him self, that he  
said Masse, *missam facere capi*. Ambros. lib. 5. epist. 33. S. Leo  
maketh mention of the same, *epist. 81. ad Dioscorum*, &  
88. *ad Episcopos Germanie & Gallie*. S. Austin *sermo. 91. de*  
*tempore*, & 237. & 251. *Cassian. lib. 2. Canon. orat. nocturn. ca. 7*  
& lib. 3. *canon. diurn. orat. cap. 5. 6. 11. lib. 11. ca. 15*. Yea some  
bishops & martyrs of the Romane see, far more aunciet  
then any of these vvriters, vse the vvord, (though seeldō)  
as appeareth by S. Damasus in *Pontificali*, in *Alexandro 1.*  
& by Papirius Massonus *de Episcopo. urbis*, lib. 1. fol. 11. in  
Pin. 1. As for Councels, in sundry very auncient, as in  
*Concilio. Rom. sub Silvestro 1. Concil. Carthag. 2. can. 3. Car-*  
*thag. 4. ca. 84. Concil. Azathensi. ca. 21. & 47. Concil. 3. Arla-*  
*ten. cap. 3. Concil. 1. Au-elianensi. ca. 28. Concil. Milevit. cap. 12.*  
both the masse is plainly named, and the distinction of  
masses vsed in the primitiue church is described, the

Calv. Institut.  
lib. 4. ca. 2.  
num. 3. 3.

Name of  
Masse, in the  
primitiue  
church.

Catechumeni.

one called *missa catechumenorum*, the other *missa fidelium*, the *masse* of learners or novices in the faith, to vvhich al indifferently vvere admitted, *Heretikes, Lewes, Paganes*: & the masse of perfitte baptized Christians, from the presence and sight of vvhich masse, not only the forenamed Heretikes, Lewes, and Pagans: but also the *vnchristened* though otherwise favoring Christianitie, yet for reverence of these dreadful mysteries vvere excluded. Thus vve find, that long vvithin 500. yeres after Christ, the name of *Masse* vvas very frequent in the Romaine and Latin church, vvhen as yet that church vvas far from decay and fall: nay vvhen according to Calvin, and those other famous Superintendents, the church of Rome was *most pure, and had altered nothing of the doctrine received from the Apostles*, but for her constancie in reteyning the same, might serue for a *Standard and light* to al other churches of Christendome.

Sacrifice vsed  
before the na-  
me of Masse  
vvas knowne

¶ By vvhich ground also and graunt of these excellent men, I condemne secondly M. B. his preaching of heresie, vvhereas he saith, that *when the sacrament was turned in to a sacrifice, it was idolatrie*: and that forsooth began vvith the name of Masse. For vvith *this perverse name Masse, the sacrament began to be perverted*. This collection I say is very foolish, vvicked, & heretical. For if in collecting the 4. names vvich out of the auncient fathers he attributeth to the sacrament, he had faithfully told his audiorie vvhat he had found, he could not haue so blindly stumbled, as to vvring *idolatrie* out of a *sacrifice*, or preach that the sacrifice began vvith the name of Masse, vvhereas the more auncient fathers cal the sacrament a true sacrifice, some hundreds of yeres before the decaying and falling time of the church vvich he signifieth, that is, before the name of *Masse* vvas practised. And vvhen the name *Masse* began to grow in vse, even then they stil reteyned that other more auncient terme; and called it stil *sacrifice* both in preaching & vvriting, ten. yea tvventie times for one, more oft then *Masse*. And therefore to make the name *Masse* any occasion of the *sacrifice*, vvich

which name and beleeve of sacrifice vvas vniuersal, at lest 200. or 300. yeres before the name of Masse grev in vse, is as poore and peevish a devise, as lightly might fall in to a sicke mans brayne. This is to set the cart before the horse, to make the river cause of his fountayne, to make the child beget his father; as much as to charge M. B. vwith the invention of heresies published by his father Iohn Calvin, or his great grandfather Iohn Wicelief. For in S. Ireneus, Tertullian. S. Cyprian, vvhich were 200. yeres before S. Ambrose, S. Austine, and S. Leo, vve find in a number of places mentioned no lesse the sacrifice then the sacrament of the Eucharist, & as properly a sacrifice as a sacrament: a sacrifice not metaphorical or general for al Christians to offer in faith and spirit, but peculiarly and specially to be offered in the church by a certayne order of priests. And vvhether M. B. found the sacrament called a banquet of loue, or a publike action (if ever he found it) he might have found it a hundred times more commonly called a sacrifice, if his eyes or vvil had bene as indifferent to haue scene and marked the one as the other. S. Ignatius scholer to the Apostles, calleth our Eucharist or Sacrament, a true sacrifice, even the flesh of our Saviour: S. Ireneus, the new oblation or sacrifice of the new testament: S. Cyprian, a true, perfect and full sacrifice, which Christ commaunded to be offered; Dionysius Areopagita, the healthful sacrifice, offered by a priest according to Christs ordinance: Tertullian, the sacrifice which only men offer & no women: as also after Tertullian, Epiphanius teacheth more at large: S. Hippolytus martyr who lived in Tertullians time, the pretious body & bloud of Christ, which sacrifice bishops purely offered to God, & vvhich sacrifice should be taken away and suppressed by Antichrist: S. Laurence that most glorious martyr, the sacrifice which the blessed pope Sixtus was wont to offer, S. Laurence serving him as his deacon. Finally, the most auncient & Apostolical Council of Nice, the sacrifice & host which take away the sinnes of the world, offered to god by priests, who only, and not deacons, haue power to offer the same. Now, if from

*Sacrifice in  
the church, e-  
uer beleev'd  
& profess'd.*

*Before ps. 20  
21.*

*Dimiss. eccle-  
siast. Hierarch  
cap. 3.*

*Tertull. lib. de  
veland virgi-  
nib. & lib. de  
exhortatio.*

*castitatis.  
Epiphanius, heres.  
79.*

*Hippolit.  
oratio. de An-  
tichristo.*

*apud Ambros.  
lib. 1. Officio-  
rum ca. 41.*

*Concilium Ni-  
cen. cap. 10.*

*Concilium Ni-  
cen. cap. 10.*

*Concilium Ni-  
cen. cap. 10.*

*Concilium Ni-  
cen. cap. 10.*

*Sacrifice of  
the church  
ouer beleueed  
and professed.*

*Before, pa. 22  
Concil, Chalce-  
don. Act. 3.  
pa. 112.  
Concil Tolera.  
2, cap. 5.*

*Hieron.*

*Eusebius.*

*Chrysost.*

*Theodoret.*

*Augustin.*

if from these, vvhoe al liued before S. Ambrose & S. Austin vve should shew the like of the doctores & writers of that age, it were easie to fill a booke vvvith most cleer testimonies proving this vndoubted veritie. For euery vvhere in every famous Catholike vvriter, this sacrifice is in vvord and deed with such evident & pregnant circumstances described, as no sophistrie and cavillation of our aduerfaries, no nor of M. Ieu. him self the veriest vvran- gler of al, can serue, but they must needs acknowvledge, that such vvvas the faich of that pure & primitiue church.

The general council of Ephesus calleth it, the *holv, hyfe-ty-ving, and vnbluddy sacrifice*. The great general council of Chalcedon of 630. biffhops, the *vnbluddy host offered in the church, the vnbluddy and dreadful sacrifice*. The first council of Toledo, the *daylie sacrifice*. S. Hierom, the *daily sacrifice of Christs body, which Priests haue power to offer*. Hieron. Tom. 2. lib. 3. contra Pelagia. pa. 305. & lib. contra Luciferianos. pa. 136. Eusebius Cæsariensis, the *ful, most holv, & dreadful sacrifice, the pure host sacrificed after a new fashon according to the order of the new testament*. Euseb. lib. 1. demonstratio. Evangel. ca. 10. S. Chrysostom, the *cleansing sacrifice, the same which Christ our high biffhop first offered*. Chrysostom. ad Hebræos, ca. 10. Homil. 17. Theodoretus, the *immaculate lamb, not such a one as the Iewes offered void of reason, but that helthful lamb which taketh away the finnes of the world*. Theod. questio. 24. in Exod. & in psal. 97. S. Austin in a number of places, The *true, only, & singular sacrifice of the new testament*. lib. 3. de baptismo contra Donatist. cap vltimo. De spiritu & litera ca. 11. Contra Cresconium lib. 1. ca. 25. The *sacrifice which Christ ordeyned of his owne body and blud according to the order of Melchisedech*. Tom. 8. in psal. 33. pa. 157. A *true sacrifice and cleane, offered according to Melchisedechs order from the east to the west*. psal. 39. pa. 238. psal. 106. pa. 863. As true and real a sacrifice as any was in the old testamēt. Tom. 2. epist. 49. questio. 3. and vvhich hath succeded and vvvas appointed by Christ in steed of those auncient legal and Iudaical sacrifices. De ciuitate dei lib. 6. cap. 20. lib. 16. ca. 22. Contra aduersar. legis et pro-

*prophetarum* ca. 20. S. Ambrose. *VVe priests offer sacrifice for the people. VVe offer, albeit weake in respect of our private life, yet honorable in respect of our sacrifice: because our sacrifice is the body of Christ him self.* Ambrosj. *psal.* 38. pa. 327. Of vvhich sacrifice S. Ambrose had so reverend a regard, that he durst not offer it, if Theodosius the Emperour being excommunicate, vvere present. *lib. 5. epist.* 28. And so forth, in every Doctor & vvriter of that age. VVith more rehearful of vvwhose sentences I vvill not trouble the reader, the thing being knowen and manifest, and confessed by our more learned and lesse impudent adversaries. For thus much Calvin him self graunteth: and vnto al these and such like authorities of the most auncient, pure and primitive church he maketh this rude & blunt answere: *VWhereas the Papists obiekt, that the auncient fathers according to the scriptures professe, that in the church there is an vnbluddy sacrifice: in the one part they erre, in the other they lye. For scriptures they haue none. As for the authoritie of the fathers, it killeth not; neither is it reason that we depart from gods eternal truth for their sake. And therefore that vnbluddy sacrifice which men haue devised, let them hardly reserue and take to them selues. And in his Institutions he confesseth, that the very maner of ministring the supper as it vvas vsed by the auncient fathers, had nescio quam faciem renouate immolationis, I knowe not what forme and fashon of a sacrifice reiterated. And els vvhere he saith, he can not excuse the custome of the auncient primitive church, for that in their very behauiour and church maner, they expressed a certaine forme of sacrifice, vving almost the very same ceremonies, which were vsed in the old testament. VVherein al be it he go somvvhat to far, yet this maketh a plaine demonstration, that the auncient fathers never doubted of a true & real sacrifice, vvwhich they vttered in most plaine & significant termes, vvhen they vvrote or preached, and expressed by the very forme, rite and maner of sacrificing, when in the church they ministrd it. And thus much being true and for true confessed, vve see the vanitie of M. B. his deduction, that the sacrament vvas perverted to*

R a sacrifice

Ambrosj

Calu. lib. de  
vera ecclesia  
reformada tra-  
tione.

Contempt of  
the auncient  
fathers & pri-  
mitiue church

Calu. Institu-  
tio. lib. 4. cap.  
18. num. 12.

Idem lib. de  
cana. Domini

Sacrifice of-  
fered in the  
primitive  
church.

a sacrifice, vvhhen it began to be called *masse* : vvhereas it vvvas called & vsed as a sacrifice both among the Greekes (vvho vntil this day never called it *masse*) and also among the Latins, so long before the name of Masse came in vse; in deed ever since Christ and his Apostles times, as hath bene declared. And therefore vvhereas M.B. maketh it idolatrie to vse the sacramēt as a sacrifice, he thereby very heretically condemneth as idolatrous, the first, the most auncient and Apostolike primitiue church, yea consequently the Apostles them selues; for that he condemneth that church of idolatrie, vvvhich nether in this point, nor in any other, had departed from the Apostles doctrine, but stil reteyned most constātly that, vvvhich by Christs Apostles vvvas delivered vnto them, as Ieuel, Ridley, & Calvin, to their ovvne eternal condemnation (according to S. Paules most true sentence) confesse.

Chap. 1.

Tit. 3. 11.

Obiession of  
M. B. and

Luther Tom.  
2. lib. de Cap.  
tiv Babylon.  
Robur meum  
principale et  
argumentum  
capitale.

Answered.

2. Corinths. 3.  
5.

The English  
communion.

If M. B. thinke any great force to be in these his words, that vvhereas vve should take the sacrament from the hands of Christ, we contrariwise offer it to him, which Luther counteth vnansvverable, and in his rayling libel against king Henry the 8. calleth it *his principal strength and capital argument*; let him knowv, that in vulgar Theologie it is so childish, as nothing can be more. For if yve may not offer to god that vvvhich god mercifully geveth to vs; vve must offer to him nothing at al, nor the sacrifice of thankes-geuing, nor of praise, nor of an humble spirite, nor of speaking a good vvord, or thinking a good thought: for every good thought proceedeth from him, and is raised in vs by his holy spirite; and then doubles the English communion is very idolatrous, in vvvhich the minister in the behalfe of al the bretherne doth offer and present vnto the lord, him self, his and their soules and bodies, to be a reasonable, holy and lively sacrifice, which can no ways stand for Evangelical Theologie, if that we have taken from the hand of god, we may not geve to him. And perhaps for feare of such idolatrie, the Scottish cōmunion taketh so diligent heede that it doth not so much as mention any such offering. But if this be most peevish & senseles: if the prophet Da-

vid ſpeake far more divinely. *Tua ſunt omnia, & quæ de manu tua accepimus, dedimus tibi: all things are thine o lord, and that we have receiued of thy hand, that render we*, and offer to thee in ſacrifice; if it be moſt true that vvhich hath bene ſufficiently declared, that this is not only a ſacrament for the vſe of men, but alſo a ſacrifice to the honour of God: if this have bene alwayes the faith of Chriffs Catholike church; then to vſe the ſacrament as a ſacrifice, vvhich Chriſt at the firſt made a ſacrifice, and Chriſtians ever vſed as a ſacrifice; this is no idolatrie on the churches part, but rather atheiſme, & impietie, & blockiſhnes on the heretikes part, to ſuppoſe that that vvhich vve take from the hand of God in Chriſt, may not be geuē to god againe; ſeing that vvhich vve receiued from god in our firſt creation, that is, right and powver over all beaſtes and creatures of the earth, vvas yet rendered backe to god in ſacrifice, in the vvhole courſe of the old teſtament, both in the lavv of nature, and alſo in the lavv of Moyſes.

1. Petri 2.  
29. 14.

Genes. 1. 28.  
cap. 4. 3.



Of the ends, for vvhich the ſacrament vvas ordeyned.

### The Argument.

The 4. ends appointed by M. B. why this ſacrament was firſt inſtituted, are for the moſt part, falſe. The ſacrament was not ordeyned for mutual beneuolence among men: much



much lesse to testifie to the Pagans, in what sort we worship god. VVhich conceit is against the general practise of the primitive church, which kept this sacrament secret and hid from the knowlege of Pagans.

- 2 The chief end of the sacrament is not to figure or represent our spiritual nurriture which we haue in Christ. The Scottisb or Geneua sione signifieth vnperfitly such nurriture, & the scrip. ture yeldeth many other signes as good and effectual to signifie, as that: and therefore as good sacraments. It is in the power of man to institute signes as good as this: and every vulgar repast vsed among Christians, is as good a sacrament.
- 3 M. B. his preaching ioyneth Christs body as nighly, effectually, & sacramentally to every meate and drinke vsed in cōmon houses, as to the bread and wine vsed in their communions. His resolution, how long the holines (such as it is) of their communion bread, endureth.

## CHAP. 13.



his hetherto conteyning those few appellations, of the sacrament, M. B. calleth the first head general of this his second sermō.

The next head general is, why the sacraments were appointed. VVhich endes he maketh to be 4. The first, vvhich is the principal,

he declareth thus: *This sacrament was instituted in the signes of bread and wine, and was appointed chiefly for this end, to represent our spiritual nurriture, the ful and perfit nurriture of our soule. That as he who hath bread and wine, lacks nothing to the ful nurriture of his body, so he who hath the participation of the body and blud of Christ, lacks nothing to the ful and perfit nurriture of his soule. To represent this ful and perfit nurriture, the signes of bread and wine in the sacrament were set downe and instituted. Thus much for the first. The second end, wherefore this sacramēt was instituted is, that to the world & to the princes of the world who are enemies of our profession, we might testifie our religion & maner of worshipping god: and that we might also testifie our love towards our bretherne.*

Because

4. ends.

I

pa. 60.

2

pa. 60.

Because I meane not to make any great stay vpon these in seuerall, I vvill therefore ioyn them al together, & after in fevv vvords shew vvhat is amisse in any of them.

The third end is to serue for our special comfort and consolation: to serue as a souerain medicine for al our spiritual diseases. And when we find our selues ready to fall, or that we haue fallen, by the world, the flesh, or deuil, and wold sayne flee away from god: god of his infinite mercy hath set vp this sacrament as a signe on a high hill, to cal them again, that haue run shamefully away. The fourth and last end, is that we might render him thanks for his benefites. These are the endes, for which

M. B. teacheth vs this sacramēt was ordeyned, vvhich as they conteyne some truth, so yet are they very vnperfite and omit that, vvhich in this sacrament, and every sacrament of the nevv testament, is principal. Of the fourth end hath bene spoken before in the name of the Eucharist, and therefore I vvill passe it ouer here. The second is in part true, in part false, but no vvay proper or peculiar to this sacrament, as he affirmeth. True it is (as S. Austin

writeth) that men can not be gathered together in to any fashion of religion ether true or false, except they be vnited with some societie of visible signes or sacraments. And therefore both among the faithful & faithles, Iewes and Pagans, as likewise Iewes and Christians, the sacraments are some signes of mutual love and beneuolence, and by them we testifie our religion, as Christians towards the true god, so infidels to the false. But as this is a proprietie or qualitie incident to sacraments of al sortes be they Pagan, or Iewish, or Christian: so to make it one special end, why this sacramēt was ordeyned, is cleane wrong and vvithout al apparence of truth: & there is no sentence or vvord in the vvhole scripture vvhich insinuateth any such matter: whereof more shal be said when I come to talke of the first and principal end. The Iewes for that they vvere circumcised, loved doubtles one an other the better, and this vvvas some cause of mutual loue; yet vvvas not this the reason vvhy circumcision vvvas ordeyned. Like vvise the eating of their paschal lamb together, was one

R 3

good

The fourth,  
Before, pa.  
251. 252.  
The second,

August. Tom.  
6. contra Fa-  
st. lib. 19. ca.  
11. 12.

good occasiō to mainteyne love & vniitie : yet was it no cause or end, why that sacramēt was instituted: much lesse vvhy the sacramēts of the new testamēt were ordeyned, which haue more diuine causes of their institution, and worke more diuine & celestial effects, then did those carnal & Iewish sacramēts. The like is to be said of that other part, v.z. *This sacramēt was instituted to the end. that to the princes of the world. who are enemies of our religiō; we might openly avow & testifie our religion.* For which opiniō, there is neuer a word or sillable in al the new testamēt: & it is spokē without al learning, sense, or reaso. Doubtles in the primitive church, vvhen th: Saints, & martyrs, & Apostolical men were most abundantly endued with gods holy spirit, & most perfectly knew the vse of this sacrament, if this had bene any end, vvhy Christ ordeyned it, that by the vse of it they should testifie and openly avow their religion to Christs enemies; they would not so diligently haue excluded al Pagans and infidels from the presence of this sacrament, as before is noted. It should not haue bene so carefully provided against not only Pagans and infidels, but euen the very Christians in mind, yet vnbaptized, that al such should be debarred from seing this sacrament, as we find they were by the order of al the auncient Masses or Liturgies: amongest which that of S. James the most auncient, hath this precise rule, when after certain general prayers they approached to the celebration of this dreadful mysterie, *Nullus Catechumenorum &c. let none of the learners or novices in Christian faith, let none of them which are yet vnbaptized (to which number the other Apostles adioyned, by witnesse of S. Clement. nullus infidelis, nullus hareticus: let no Pagan or infidel, let no heretike) let none of them, which may not lawfully pray with vs, enter in. Recognoscite vos invicem: haue regard and consider wel one an other.* The like whereof we find practised 400. yeres after in the masse of S. Chrysost. VVhere after the gospel, when began that masse which was called *missa fidelium*, the Deacon spake as before in S. James masse: *Quicumque Catechumeni recedite: Al yow that be*

*A manifest  
falsitie.*

*The Sacramēt  
kept from the  
sight or knowv  
ledge of Infi-  
dels.*

*Page. 254.*

*Missā D.  
Iacobi.*

*Clement Con-  
fession. Apo-  
stolic. lib. 2.  
ca. 13.*

*Chrysost. in  
Mat. cap. 7.  
hom. 24.*

# TO M. B. SERMONS.

363

novices or learners in the faith, depart. Let no novice, but only the faithful remayne. If this had bene one end, why this sacramēt was instituted, what meant the most auncient fathers, bishops and doctors, both in the first church, vvhē al was ful of Pagans & enemies of Christ, and also many yeres after, even in the time of S. Austin, when Christians vvēre far more multiplied, and the government of the world was in their hands, yet so long as Pagans lived among Christians, stil to conceale the knowlege of this sacrament from the eye and vnderstanding of the enemies of Christs religion? which they did so diligently and so generally; that in S. Athanasius, it is objected as a great impietie and straunge act to his adversaries the Arrians, that they talked of such matters in the audience of infidels. For thus he chargeth them. Thorough the iniquitie of these Arrians, inquirie and examination was made of church matters, of the chalice and table of our lord, in the presence of the civil governour and his troupe of soldiars, in the audience of Iewes and Pagans; quod nobis incredibile atque admirabile visum est: which to vs seemed a straunge case, and very vncredible. For what man wil not count it detestable, before a foreyne iudge, in the presence of novices and greene Christians, and (that worse is) of Pagans and Iewes, to make disputes of the body and blud of Christ? Did these blessed saints thinke one end of this sacrament to be, that they might openly testifie their religion and maner of worshipping to the Infidels enemies of Christ, vvho would not speake of their maner of worshipping, of this sacrament, of the chalice, of the altar, in the hearing of infidels and enemies of Christ? And this same closenes we find cōtinually in the fathers writings; in such sort, that cōmonly when they wrote & preached, they vsed secret speeches, as it were watchwords to signify their meaning, to the end they might conceale this sacrament from Pagans & infidels, & make the knowlege of it proper and peculiar to Christians; whereof to omit the more auncient writers, whose vvritings every where shew furth such their vvaries and circumspection, even

Reverence of  
the sacrament  
fathers to-  
wards the Sa-  
crament.

Athanasius:  
in 2. Apolog.  
pa. 296. 297.

R 4 in

20633

in S. Austin, we find that the same secret maner of speaking and preaching was yet continued. As for example, to note a few places out of one of his bookes. Then (saith he) that sacrifice of Christs body and blud was not, quod norunt fideles: which the faithful know wel enough. VVhich sacrifice is now in practise thorough the whole world. Again. Christooke in to his hands, quod fideles norunt: that which the faithful know. Again. It is a true sacrifice: quod fideles norunt, as the faithful know. Again. VVhat is that, which in the church is secret and not publike? The sacrament of baptisme, and the sacrament of the Eucharist. Opera nostra bona vident & Pagani, sacramenta vero illis occultantur. The Pagans them selues see our good workes: but as for our sacraments they are hid from them. Again. Thow art a priest for cuer after the order of Melchisedec: fidelibus loquor; I speake to the faithful. If the novices (Catechumeni) vnderstand me not, let them shake of their slouth, let them make hast to knowlege. It is not convenient to utter our mysteries to them. And so furth in a number of like places. VVhereby we see the old Christians did not account this to be one end, why this sacrament was ordeined. For doubtles if they had, the first primitive Christians & most constant martyrs in the cite of Rome vould never have sought out those crypts, those hid secret grottes & vaultes vnder the earth, those desert & solitarie places: they vould never so studiously have met in the nights, in out-corners, far off from the sight, concourse & presence of the Pagans, notwithstanding never so many proclamations made by the persecuting Emperours. If Christs ordinance had bene to the contrarye, the Apostles vould not have ministred the sacrament in private houses, but in the open streetes. And as in the temple of Salomon and places of most resort, in synagoges, and publike consistories they preached Christ in the face of Christs enemies, and enemies of Christian profession; so there also vould they haue ministred the sacrament. VVhich although M. B. & his vssie ministers in quiet times can speake of, and say, so they should have done: yet I vveene both he and they vould haue bene better advised before they did it, if them selues,

were

agust. tom.  
2. in psal. 33

Ibid.

Ibid. in psal.

39.

Ibid. in psal.

203.

Ibid. in psal.

209.

Act. 2. 46.

Act. 3. 11.

ed. 4. 8. &c.

et maner of spea-  
As for example, to  
okes. Then (saith  
was not, quod norma  
s. VVhich sacrifice is  
Again. Christ tooke  
the faithful knew.  
runt, as the faithful  
church is secret and  
nd the sacrament of  
Pagani, sacramenta  
in selues see our good  
d from them. Again.  
Melchisedec: fidei-  
vices: Catechumeni)  
flour, let the make  
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places. VVhereby  
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vaultes vnder the  
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tions made by the  
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e open streetes.  
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ries they preached  
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M.B. & his vvife  
, and say, so they  
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d it, if them selues,  
were

were put to the trial.

¶ His third end is true, if it vvere spoken and applied to Christs holy sacrament: but being applied to the Scotch *signe* or Geneuian *seale*, is very fond and ridiculous: vvhich because it dependeth on the first end, vvhich is the principal, therefore by shewing the vanitie of the first I shal consequently vvith one labour declare the baldnes of the third. In the first he saith, that this sacrament was appointed chiefly for this end to represent our spiritual nurriture. VVhere vve learne, that the chief grace of these mens sacraments is, to figure & represent: vvhich end M. B. pro- veth vvith no other reason, then his ovvne only bare vvord and authoritie. And therefore as before, so here & every vvhere perpetually, let the reader marke, how these men having of them selues invented & coyned vs a definition of sacraments, and framed the nature and vse of this sacrament especially, in their ovvne forge & brayne, shal confirme it by their ovvne only vvord: never mentioning S. Paule, or S. Peter, or Gospel, or Epistle, or any sacred authoritie of god or man. For in vvhat chapter of al the gospel, or al S. Pauls epistles, find they that this sacrament vvvas chiefly instituted to represent, to signifie, to figure our spiritual nurriture? being in deed instituted for this end, to nourish, to feed, and actually to preserve vs to life spiritual and eternal: as Christ came in to this vvorld not chiefly to signifie, to represent, to figure, to teach our redemption and reconciliation, but truly to vvorke it & performe it. Not that I deny the sacraments, & this name- ly, to figure, to represent, and signifie; for that is the first word in euery sacrament both old and new, both Iewish and Christian, that it be a *signe* and signifie; but this is not the chief, but meanest, not highest and supreme, but lowest and least accountable vertue incident to this sacra- ment, and vvhich if it be made *chief*, quit defaceth and destroyeth the nature of a sacrament in the new testa- ment. For this signification not only addeth nothing to these sacraments above the Iewish, but also it addeth to them nothing about the force and abilitie of man: and

*Sacraments  
not ordered  
chiefly to sig-  
nifie.*

*Sacramentum  
est signum.*

any good man may make many a sacrament as good as this, and better to, if such signification be the chief and best part of it. But that we deceiue not our selues & miscounter M. B. his meaning, let vs heare him more at large declare *this chief end* of his sacrament: vvhich he doth in this maner. *Nothing is so fit as bread and wine for this sacrament; as nothing is so fit for baptisme as water.* VVhy so? for that as nothing is meetter to wash with then water, so nothing is meetter to wash the soule, then the blud of Christ. And the reason why in baptisme is but one signe, that is water alone, is this, because water is sufficient inough to do the whole turne.

Pa. 67.

Pag. 69.

But in the other sacrament it is not so; there must be two. VVine can not be sufficient alone, nor yet bread. For he that hath bread only, and wine only, hath not a perfit nurriture corporal. Therefore that they might represent a perfit nurriture, Christ hath geuen vs both bread and wine (for the perfit nurriture corporal stands in meate and drinke) to represent the ful and perfit nurriture of the soule. Here is the chief and supreme sacramental grace of the Scottis and Geneva signe. Hereof he cōcludeth thus: *Looke how ful & perfit a nurriture he hath to his body that hath store of bread and wine, so he that hath Christ, hath a ful and perfit nurriture of his soule.* This is M. B. discourse touching that which he accompreth the *chief end* of this sacramēt. VVherein let the Christiā reader first of al note the true ground of the Geneva resolutiō for altering the matter of this sacramēt. For when they cōclude that it may be very wel ministred not only in bread and wine, but also in bread & beer: in ale, flesh, fish, or any thing els which bodily nourisheth, for that such bodily food aptly representeth the food of the soule: this resolutiō hath his ground hence, that to signifie & figure, is the *chief end*, why the sacramēt was instituted and; therefore where this significatiō is reteyned, there is the substance of the sacramēt sufficiently cōserved, as our M. Jewel also expressly affirmeth. And now to come to M. B. Theologie, who vpon this simple gheasse buildeth his sacramēt, what if a man deny al his ground both in the one signe & in the other? what if a mā deny, that as *Christs blud washeth away*

Yew. defence  
of the Apolog.  
part. 1. ch. 10.  
pag. 205.

ment as good as  
be the chief and  
our selues & mis-  
him more at large  
vvhich he doth in  
wine for this sacra-  
ment. VVhy so? for  
water, so nothing  
of Christ. And the  
it is water alone, is  
the whole turne.  
must be two. VVine  
be that hath bread  
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riture, Christ hath  
fit nurrature corpo-  
nt the ful and persi-  
and supreme sacra-  
a signe. Hereof he  
nurrature he hath  
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sowle. This is M.  
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hristia reader first  
a resolutio for al-  
then they cōclude  
only in bread and  
flesh, fish, or any  
that such bodily  
wile: this resolutio  
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Theologie, who  
cramēt, what if a  
the signe & in the  
blud washe: away  
the

## TO M. B. SERMONS.

267

the spots & staynes of sinne, so this is best represented by  
water: as Christ is the persit nurrature of our sowle, so  
this is best represented by bread and wine? For touching  
both the one and the other, both washing and feeding,  
not only his laundresse or wife if she be demaunded the  
question (and wemen having by the gospel such power  
and sway geuen to them in ecclesiastical matters as hath  
bene declared, doubtles their sentence in such cases is  
greatly to be esteemed) wil answere in both negatively,  
that neither only water washeth and clenseth best; nor  
only bread and drinke, be it wine or ale, is ful and per-  
sit nurrature: but also reason, common experience, and  
the scripture it selfe wil iustifie this their negatiue. For  
euerie one that vseth to wash and scoure cleane, know-  
eth that water alone is not of best force so to do. And the  
scripture when it wil signifie persite and best washing,  
requireth somewhat els: as where the prophete saith, *If*  
*thow wash thy selfe with nitre, and multiplie the herbe*  
*Borith, or (after Malachie) the fullers herbe, yet thow art stil*  
*vncleane.* VVhich Nitre, as likewise many other natural  
liquours or herbes, to be of greater power to scoure out  
spots and staynes then is running water, daily practise &  
philosophie teacheth vs. And on the other part, the co-  
mon diet thorough out Scotland and England, assureth  
vs the contrarie of that M. B. so confidently affirmeth:  
every man and woman I say, wil deny that who soeuer  
hath bread and drinke, hath by & by ful and persit nur-  
rature: as on the contrarie side, some times, and in some  
places & countries, ful & persit nurrature hath bene with-  
out ether of them, ether bread or wine. In the first age be-  
fore the deluge, when men lived 700. 800. yea 900. yeres,  
they had *persite & ful nurrature*; yet never knew what  
wine meant, & perhaps nether bread. For albeit the scrip-  
ture vse once that vvord *bread* in our vulgar translations,  
yet it is wel knownen to al vvich knovv ought, that the  
hebrew vvord (especially in that place) signifieth any food  
in general vvhereby man liveth, as vvell herbes, roores,  
apples, yea flesh & fish, as our kind of bread: vvithout  
which

Before, pag.  
61. 62. 63.  
64.

Scottish sacra-  
ment unperfis

Jerem. 2. 22.

Malach. 3. 2.

Vide Plinium  
naturalis hist.  
lib. 3. c. 10.  
lib. 20. ca. 3.  
et 13.

Genes. 3. 13

לחם



*Perfit nurri-  
ture with-  
out vine.*

*Maiz.*

*Athanas. in  
vita Antony  
Hieron. in  
vita Pauli.*

*a* Exod. 3. 8.  
17. & 33. 3.  
Levit. 26. 24.  
Numer. 13.  
28. & 14. 8.  
Deutero. 6. 3.  
& 11. 9. &  
Ierem. 17. 5.  
& 32. 22.  
Ezechiel. 20.  
6. 15.  
c Genes. 3. 19  
ea. 28. 20. ca  
31. 54. cap.  
37. 25.  
2. Reg. 9. 7.  
m Deut. 9. 9.  
18. & 23. 4.  
3. Reg. 13.  
8. 9. 16. 17.  
11. 19. 22.  
n Levit. 10. 9.  
Numer. 6. 3.  
Iudic. 13. 7.  
Ierem. 31. 6.  
o Psal. 4. 8.  
Ierem. 31. 12  
† Genes. 9.  
3. 3.

which as then doubles men might live vvel, so at this present it is sure and certain, that both in Africa, and in America, there are vvhole nations, vvho liue far longer then vve do, vvho vntil this time never knevv nor saw, ether bread or vvine; and now they knowv both, yet prefferre they their rootes & fruit, vvwhich they of old vsed in steed of bread & vvine, before ether the one or the other. And since the Christiā faith was published in the world, hovv many good men of longest life (as for example, S. Antonie & S. Paule the first Eremites, of vvwhich the one lived 105. the other 113. yere) haue perpetually absteyned from vvine; yet vwanted not for al that, ful & perfitte nutriture, or els they could neuer haue liued so long. And the holy scripture vvhen it vvil describe sufficiencie and fulnes requisite for mans sustenance, sometimes, yea commonly expresseth it not by bread and vvine, but otherwise: somtimes vseth those 2. but ioyneth other things vnto them. VVhen God promised to the Hebrues a land, where they should find no vwant, but haue plentie of such nutriture as M. B. telleth vs of; generally it nameth a land not abounding vvith bread and wine, but vvith<sup>a</sup> milke and hony, as appeareth in the old testament every vvhere. Sometime it mentioneth<sup>c</sup> bread alone: sometime vvith bread ioyneth<sup>m</sup> not wine, but water, & that vvas to thovvlands as ful and perfitte nurriture as vvine, <sup>n</sup>from vvwhich among the Ievves, many for very religion absteyned, & yet had their ful and perfitte sustenance. At other times, it rehearseth, <sup>o</sup> corne, wine, and oyle. And yet after al these, ful and perfitte sustenance and nutriment is made by flesh & fish, and other such commodities no lesse then by the premisses, vvwhich therefore God in like sort gave to the hand of man, saying, <sup>†</sup>al birdes of the ayer, al fishes of the sea, al beasts of the earth shal be to yow for food and nutriture. VVherefore if M. B. in saying that bread and vvine is ful and perfit nutriture, and therefore may signifie Christ, vvwhich nourtisheth vs perfitely, speake of bread & vvine in such sence as the scripture doth; vvwhich vnder the name of bread and vvine compriseth al food; as I confesse he

*speaketh*

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ve vvel, so at this  
h in Africa, and in  
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er knevv nor saw,  
novv both, yet pre-  
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fficiencie and ful-  
metimes, yea com-  
vvhine, but other-  
neth other things  
he Hebrues a land,  
haue plentie of such  
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, but vvvith <sup>m</sup>ilke  
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e: sometime vvvith  
that vvas to thovv-  
vine, <sup>n</sup>from vvhich  
gion absteyned, &  
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ad and vvhine is ful  
ay signifie Christ,  
of bread & vvhine in  
ch vnder the name  
od; as I confesse he  
speaketh

## TO M. B. SERMONS.

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speaketh truly, so in that sense bread by it self, or bread and  
vvater, or mylke and hony, or flesh, or fish, is a ful & per-  
fitte nurriture, and may signifie Christ as vvel, and so serue  
as vvel for a sacrament. If he speake (as he seemeth)  
after the vulgar sense of men, namely of our countrymen  
in Scotland & England, vvhere bread signifieth one spe-  
cial and particular kind of food, and vvhine an other: then  
is his vvord false, & then doth not his sacramental bread  
and vvhine represent Christ as a perfitte and ful nurriture  
of our sovvles; for that only bread and vvhine are not ful &  
perfitte nurriture of our bodies according to our speech,  
fashion, and dyet: and so is his sacramental signe a false  
signe and scale, vvwhich scaleth a false doctrine, as not ha-  
ving a perfitte representation of ful and perfitte nurriture.  
And albeit against the right sacrament of the church,  
vvhere the principal part of the sacrament is an other  
maner of grace, vertue, and sanctification, vvhereof this  
significative qualitie dependeth, as an accident of the  
substance, as an accessorie of the principal, this argument  
be vvake & concludeth nothing: yet against them who  
make not any spiritual effect and operation, but such tropi-  
cal figuring and representation, the *chief effect, and sub-*  
*stance* of the sacrament, the argument standeth strong &  
forcible, sufficient to destroy the vvhole entier sacrament,  
because it destroyeth the perfitte signification, vvherein the  
sacrament principally & chiefly consisteth. Furthermore,  
if the chief point and part of this sacrament is to be  
dravven from that vvwhich geveth ful & perfitte nurriture  
to our body, then that meate vvwhich best & fullest nour-  
isheth our body, is the best sacrament, as fittest to signifie  
our ful nurriture vvwhich vve haue in Christ; and so if to  
bread & vvhine we ioyne a good peece of mutton & a fat  
capon (vvwhich questionles nourisheth better then bread  
& vvhine alone) this because it nourisheth the body best,  
shall be fittest to signifie, and so to make the Scottish sa-  
crament. For this sequele can not be denyed nor avoy-  
ded, that if vve measure and define the sacrament, as he  
doth, by feeding the body, and so consequently represen-  
ting

Note.

Many better  
sacraments  
then that of  
Geneva.

*Ievv. defence  
of the Apol.  
3. par. ca. 10.  
pag. 303.*

ting spiritual food; if it be true, as vvith M. B. our English Jewell vvriteth, that *the substance of the sacrament is to shew vs, that like as material bread feedeth our body, so the body of Christ crucified, eaten by faith feedeth the soule* then that vvhich in this kind excelleth, the same is most significantiue, most sacramental: & so vve shal be every day varying our sacraments, according as the Phisicians enforce vs vvhich meate is most nourishing. And thus in fine vve shal proceed to take our sacraments from the kitchen, or from Galen and Hippocrates ruics of fattening the body, not from Christs gospel & his Apostles order of feeding the soule. And breecfely, hereof it ensueth, that every man and vvoman can make as good a sacrament as this. For vvhat man or vvoman that hath a litle skil in phisike or cookery, can not geue to every dish of meate, sod, baked, rost, fried: to every banqueting dish, every good restoratiue, every good vvine, beere, ale, or vvhat so ever is nutritiue, this signification? and say to her ghests, that as this capon, this venisō nourisheth your body, so Christ in heaven or crucified nourisheth your soule. VVhich being so, that truly such meate nourisheth the body as vvell as bread & vvine, it consequently may represent the nurriture of the soule as vvell as the bread and vvine, vvhich is, to be as good a sacrament as is their bread & vvine. If he replie, that *Christ ordeyned the one*, not the other, and therefore the one is so much to be preferred before the other, because it is appointed by Christ to signify & represent: & so that is *holy bread*, it is *holy vvine*, a *holy signe & seale*, for that it signifieth by *Christs institution*: I answer first, that it is most agreeable to the Protestant doctrine that Christ instituted it not, bnt only vsed it being in practise long before among the Ievves. And as he first instituted not baptisme, but tooke it from S. Iohn, so did he not first ordeyne or appoint this, but left it as he found it a mere Ievvish ceremonie, vvith this only difference vvhich the course of time gaue vnto it, that it should thence forward signify a thing past, as of old it had signified a thing

*Objection.*

*Before, pag.  
302. 104.  
113.*

th M. B. other  
 of the sacrament is  
 with our body, for the  
 with the soule then  
 same is most fig-  
 shall be every day  
 the Phisicians en-  
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 l & his Apostles  
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 make as good a  
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 rituitie, this fig-  
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 in heaven or cru-  
 ing so, that truly  
 is bread & wine,  
 ture of the soule  
 s, to be as good  
 If he replie, that  
 and therefore the  
 he other, because  
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 e that Christ in-  
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 so did he not first  
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 erence which the  
 ould thence for-  
 it had signified a  
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thing to come. I answere next: supposing that Christ  
 did institute it, that albeit in deede betvvene Christ &  
 man there is infinite differences; so yet betvvene this signe  
 of Christs institution (if it haue no more then this) and  
 that other, there is no difference at al. For herein stan-  
 deth the point of this controversie, vvvhich the reader is  
 to marke diligently, not vvhat Christ is being compared  
 vvith man, but vvhat this signe is according to M. B.  
 his description compared vvith any other like signe insti-  
 tuted by man. And herein I say is no difference at al,  
 but that admitting for sufficient his definition, that this  
 sacrament is no other thing but the image of our spiritual nur-  
 riture, god testif, ing how our soules are fed and nurished to  
 life everlasting by the image of a corporal nurriture, this  
 standing for true; any man may make as good, as holy,  
 as perfect, and diuine a signe or sacrament as this. And  
 herein Christs diuine name & person addeth no maner  
 excellencie or prerogatiue. For as in the old testament  
 when god spake and said, *There is but one god*: vvhen in  
 the new, Christ said, *Do penance for the kingdome of God is  
 at hand*: if afterwards Moses or any good man, Apostle  
 or disciple of Christ spake the same, there vvvas no diffe-  
 rence in the nature or signification of the vvords, though  
 the one proceeded from God, the other from man: vvhen  
 God gaue the Ievves vvater out of the rocke, that had  
 the selfe same nature that other vvater had: vvhen  
 he appointed 2. silver trompeters to be made to blow at  
 certaine times to signifie necessarie order, or cal the peo-  
 ple together, other silver trompeters of like fashion would  
 haue had the like povver: vvhen he extraordinarily gaue  
 Isaac to Abraham, Samson to Manne, Samuel to Elcana,  
 these 3. children borne into the vvorld, & after growing  
 to mans estate, had no part of humane nature differing  
 or about any other 3. children, as Ruben, Simeon, & Leui  
 in ordinarie sort begotten by their father Iacob: the vvater  
 vvith vvvhich god appointed the priests to vvash their  
 hands and feete in the temple, did but vvash as other  
 water did: the twelue stones vvvhich by his order vvvere  
 erected

*The point of  
 this question.*

*The definition  
 of the Geneva  
 sacrament.*  
 pag. 64.

*Exod. 20.  
 Marth. 2.*

*Numer. 20.  
 Numer. 10.*

*Genes. 17.  
 Indic. 13.  
 1. Reg. 1.*

*Exod. 30.*

*1. osus. 4.*

erected vvhhen they passed Iordan in memorie of their miraculous passage, signified the same no otherwise than any other 12. stones taken out of that riuier vvould haue done: & so forth in every like matter, so long as vve keep vvithin the bounds of such natural and humaine actions or significations, and proceed not to supernatural and diuine grace or vvorking: even so bread & vvine applied by Christ to signifie spiritualnurrishment, doth signifie it no otherwise, then doth any other like creature of such qualitie, as is for example, bread and good flesh, or bread and good fish. And therefore putting it to be true, that this vvvas Christs principal intent and end, & that the sacrament is *nothing els but an image of spiritualnurriture*. I vvould yeld and confesse, that vvhen they geve licence to minister the sacrament in good drinke and fish, or flesh, vvvhich nurrishing corporally is apt to signifie our nurrishment spiritually, they had erected as good a sacramēt as that other of bread and vvine. I am not ignorant, neither deny, but that the person addeeth an estimation and prerogatiue to any thing in humane opinion. As if a ring of fortie shillings be geuen vs by a meane man, and another of like value geuen by the king, vve prefer that of the kings, for honor of the person. If a booke be sent to a scholer by his frend: if a hovvse or peece of land be geuen to a child by his father; this booke is more esteemed then an other of the same sort bought of a common libraire; this hovvse or land is deerer, and more regarded of a good & loving child, then if the like possession came to him by some other meanes. But yet as this bettereth nothing the nature or value of the ring in it self and by it self, nether of the booke, hovvse, or land; so is it in this present case of significations, images, & sacraments. And therefore to conclude this, I say, that if the principal and chief matter of the Scottish sacrament stand in signification only of such spiritualnurriture, and the sacrament be *no other thing but an image thereof*, then not only most figures of Moyse's law, as the Paschal lamb, the bread & wine receiued there, the bread and wine offered in ma-

*Things equal  
in their ouer  
nature,*

*Differ in our  
estimation.*

*A number of  
sacraments, as  
good as that  
of Calvin.*

in memorie of their  
no other wise then  
it ruer vould haue  
so long as vve keep  
and humaine achos  
supernatural and di-  
and & vvine applied  
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is more esteemed  
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nd more regarded  
e possession came  
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e sacraments. And  
the principal and  
stand in significa-  
nd the sacrament  
en not only most  
amb, the bread &  
ne offered in ma-  
ny

## TO M. B. SERMONS.

179

by other sacrifices; the flesh of al beasts, sheepe,  
oxe, kid, lamb, so vsed and eaten by the offerers, was as  
good a sacrament, because it signified alike; not only a  
comon preacher can make twentie as good sacraments  
in one sermon, because he can tel his audiēce of a num-  
ber of creatures, that signifie, as other benefites which  
we receiue of God, so this very spiritual nurriture; but  
even every honest houtholder; every honest host and  
hostesse, can minister to their ghests such sacraments;  
because to al meate which they serue to the table, they  
can ioyne such significations, which is the principal &  
chief part of the sacrament. And if the chief end be  
found in them; the inferior and lesse worthy ends, as  
*thankes-geving*, and notification of what religion they  
are which vse such sacraments, vz. that they are Prote-  
stants, wil doubles folow after. As for that other end  
which resteth, I meane, that it *serueth for our special com-  
fort and consolation*, and that *God of his infinite mercy hath  
set it vp as a signe on a high hill to cal men to him &c.* this  
is nothing but a ridiculous ostentation of great mightie  
words in a matter of nothing. Christs true Sacrament  
is in deed to Christians a *great comfort and consolation*; but  
the Protestant sacrament, being as M. B. maketh it, but  
a word when it is at the best, and that. signifying no-  
thing at al, but as the minister geueth life vnto it, with-  
out whose sermon it is nothing but a common peece of  
bread, and with whose sermon it is nothing more, be-  
cause it signifies nothing more then doth a peece of beef  
at a common table; this is far from geving any special  
*comfort or consolation*: which in his highest perfectiō hath  
nothing in it but a signification of good nurriture, in  
which kind, a good capon comforteth much better.

¶ The rest of this sermon is spent for the most part in  
repeating diuers things of the first sermon, and that in  
the same reasons, similitudes, & wordes: which I there-  
fore omit, referring the reader to the first sermon, where  
is drawē together the sūme of that which here ensueth.  
One part there is, which albeit it be handled there, yet

S

because

Before, pag.  
240.

Before, pag.  
174. 175.  
179.

*Coniunction  
of Christ and  
the Geneva  
Sacrament.  
Pag. 77.*

*Before, pag.  
176. 177.  
178. 179.*

*Pa. 73.*

*Amen.*

because it serveth wel to explicate that which I have here declared, that every bread and meate vsed in a common hosterie by a Christian host or hostesse, is as good a sacrament as that which the Scottish minister delivereth in the congregatiō; I wil trouble the reader with new of M. B. his words, which he here in this place rehearseth again. Of which I wil only make the application without any further discourse. He therefore expressing what maner of cōiunction there is betwene Christs body and their sacramental bread, saith: *To make this matter plain and this cōiunction cleare, marke the coniunction betwixt the word which I speake, & the thing signified by the word. Speake I of things to you in a lōguage that ye vnderstand as by gods grace ye vnderstand this language now: speake I of things past, were it never so long time: speake I of things to come, and they were never so far of, speake I of things absent be they never so far distant; yet so soone as I speake the word, the thing it self wil come to your mynd. VVhat difference is betwene a word signifying by consent of al men of such a language, & signes which signifie not in such sort, nor so surely, hath bene declared already: wherevnto I remit the reader. M. B. proceedeth thus: Take heed to this coniunction betwene the word and the thing signified, & ye shal get the nature of the coniunction and coupling of the signe with the thing signified in the sacrament. For looke what sort of coniunction is betwixt the word, and the thing signified by the word, that same sort of coniunction is betwene the sacrament and the thing signified by the sacrament. Al which to make very cleare: As for example (saith he) speake I of the king, who is now a good peece distant from me (I pray god saue him) ye wil not so soone heare the word, but the king comes to your mind. And in like maner so soone as thou seest that bread tane in the hand of the minister, instant the body of Christ may come to thy mynd. These two are so conioined, that they come both together, one to the outward senses, the other to the inward senses. Yow forget to adde the ministers words and sermon, without which the breaking of bread may signifie twentie other things*

*as wel*

at which I haue  
ate vsed in a com-  
munion, is as good a  
minister delive-  
ring the reader with  
in this place re-  
make the applica-  
therefore expre-  
betweene Christ  
ith: To make this  
the coniunction  
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ge that ye vnderstand  
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VVhat difference  
sent of al men of  
ie not in such sort,  
eady: wherevnto I  
thus: Take heed to  
e thing signified, &  
and coupling of the  
sacrament. For looke  
word, and the thing  
coniunction is betweene  
the sacrament. Al  
example (saith he)  
peece distant from vs  
e heare the word, but  
like maner so from  
of the minister, incom-  
thy mynd. These two  
together, one to the  
eases. Yow forget to  
on, without which  
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as well as Christs body. Nay it may signifie vnto vs an  
heretical conceit of Christ. For when we see the bread  
broken in 3. or 4. peeces, we may thinke that Christs  
body was so broken on the crosse, vvhich is impietie, &  
agaynst the gospel. Therefore the comparison of the  
vword spoken, vwith the bread broke, is very vnapt: which  
therefore M. B. salueth thus: *The breaking of the bread,*  
*which is an essentiall ceremonie, representes to thee the breaking*  
*of Christs body: not that his body was broken in bone or lish,*  
*but that it was broken with dolour, with anguish and distresse*  
*of hart.* VVel, then ye see that the bread can not signifie  
as the vword doth, that is to say, it can haue no such con-  
iunction vwith the thing signified, as the vword hath; but  
there must come some speech to help the bread to this  
coniunction & signification. This is true: & therefore  
so soone as the minister hath told them thus much, in-  
continent at your hand takes the one, so your harts takes the  
other, that is, remembreth the other: *as your teeth eates*  
*the one, so the teeth of your soule, which is faith, eates the*  
*other.* I wil not compare this vwith a picture, vvhich  
questionles hath a more lively signification, a representa-  
tion much better and more effectual: but to persist in my  
former example of meate offered vs in an alchovvise: even  
thus, so soone as meate be it beef or mutton, is set on the  
table and grace said, if they be Christian men, and haue  
heard a litle such talke as here hath passed betwene M.  
B. and me, so soone as they see that bread and beef set on the  
table by the hostesse, incontinent the body of Christ comes to  
their mind: these two are so conioyned, that they come both to-  
gether: as their hand takes a peece of the beef, so the harts  
takes the other: as their teeth eates the one, so a good soule  
eates the other; as truly, and vwith as much fruit as in  
these mens communion, and as sacramentally touching  
the nature of the Scottish sacrament, yea somvvhats more,  
because bread, flesh, & good drinke, is a more ful and  
perfitte nunture, and so more apt to signifie Christ, and  
to reduce him to our memorie, then bread and drinke  
alone, be it ale or vvine, and consequently there is a

Iohn. 13. 34.

Pa. 71. 72.

Christ ioyned  
to the Generall  
sacrament.

Pa. 79.

No more than  
to any kind of  
common meate.



*How long the  
Scottish signe  
remayneth  
holy.*

*Page 71.*

more nigh coniunction betvvene this bread, beef, and ale in the raverne, then betvvene the bare bread & drinke in M. B. his communion: and therefore this is the better sacrament. And even to this dinner may as fitly be applied M. B. his resolution vvhich he maketh touching the continuance of holynes in the bread of their supper. For he propoeth this doubt: *How long continues this power to signifie Christs body with that bread?* He answereth: *In a word I say, this power sticks with that bread, during the time of the action, during the service of the table, so long as that action continues, and the service of the table lasts. But looke how soone the action is ended, looke how soone the service of the table is ended, so soone ends the holynes: that bread becomes common again, and the holynes of it ceases.* Thus it is in M. B. his communion table: and thus it is at the common table in an alehouuse. For to soone as the dinner is ended, and men by that meate and drinke are no longer admonished to remember Christ, vvho feedeth al: so loone as the service of the table & that action (to vse M. B. his vvords) enleth, and the hostesse hath taken up the cloth, al the holynes is ended: and in the Scottish Cōmunion it endeth somvvhat before.

## Of vertue remaining in the Sacrament reserved: and of private Communions.

### *The Argument.*

1. *The primitive church thought otherwise touching continuance of vertue and grace in the sacrament being reserved after Masse or Sacrifice was ended, then do the Ministers of the Supper and Communion.*
2. *M. B. his reasons against private communions and reserving the Sacrament by one man alone. They are plainly answered.*

*inspired, and his opinion therein condemned and refused by his owne Evangelical bretherne.*

## CHAP. 14.



Let it M. B. resolution made in the last chapter be admitted for true : that *no holynes remaineth in the bread of their communion, longer then the action or service of their table endureth*: yet that the Christlike reader thinke not the like of Christs sacrament, vvhich he left to his Catholike church; he must vnderstand, that as here is an other kind of presence of Christ, then that vvhich is found in the Scottish signe, and is common to it vvith every vulgar dinner & supper: so is there an other kind of holynes, & an other continuation of the same. The Catholike church resting vpon Christs vvorde assuring her, that it vvvas his body before the disciples received it; vpon confidence and assurance of the same vvord, doubteth not but that it is his body, as betvvene the pronouncing of Christs vvords and the receiuing, if there come the space of an howre betvvene, so if there come the space of ten howres or a hundred betvvene: because the veritie thereof hangeth not vpon mens eating or not eating the sacramēt, nor vpon any mans *action or table service*, as M. B. thinketh; but vpon the povver of Christ and his vvord it self, vvhich is eternal. omnipotent, and infallible. And therefore vvhat hast so ever the minister maketh home, to see his vvife, or to his ovvne dinner and *table service*, and for such cause maketh perhaps quicke dispatch of the *table service* in the church; the sacramēt of Christ leaseth not his holynes sooner or later vpon any such occasion. This is a question betvvene the Catholikes & Calvinists, as also betvvene the Calvinists & Lutherans, Calvin, and the Calvinists, and such as are of that side, supposing as here M. B. teacheth vs; therevpon barre all sending of the sacrament out of the church to sick persons, and increase al private communions in church or

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hovvise

I.

howse: the Lutherans being of contrarie opinion, & al-  
 lowing both the one & the other. The resolutiō vwhere-  
 of, dependeth principally vpon a former question of the  
 real presence, vwhereof I vvil enter no new dispute here.  
 Only for contentation of the Christiā reader I vvil say  
 thus much, that the most auncient, & primitive church,  
 of Christ, thought as the Catholiks do touching cōtinu-  
 ance of holines in the sacrament against M. B. & there-  
 fore belike had such opinion of the real presence thereof,  
 as the Catholikes haue, That the primitive church  
 thought as vve do, and condemned M. B. for the first,  
 it is kno:ven and proved by a number of plain testimo-  
 nies taken out of the most auncient vvriters. *S. Iustin*  
*the martyr, Apol:gia 2. prope finem. S. Ireneus apud Euseb.*  
*Histor. lib. 5. ca. 24. Dionys. Alexandrinus ibid. lib. 6. ca.*  
*36. Tertul. lib. 2. ad uxorem: and S. Cyprian, sermo. 5. de lap-*  
*sis &c.* By al vvhich it is evident, that after the soleme  
 sacrifice and participation of the sacrament in the church,  
 the same vvas privately sent to those that vvere absent,  
 or reserved & communicated by several persons in pri-  
 vate howses, in the first and most pure age of Christiā  
 church: and the grace or holines of the sacrament not  
 vvithstanding vvas belceved to continue stil, and the sa-  
 crament stil to remaine a ful & perfit sacrament. VVhich  
 custom aftervvards was in like maner reteyned, vvith ap-  
 probation of the most learned fathers, as appeareth by  
 the practise of the church many vvayes: in the first ge-  
 neral Councel of Nice, cap. 14. in *S. Basil. epistola ad Cesaria-*  
*nam Patritiam*: in *S. Ambrose, oratio. de obitu Satyri fratris*  
*cap 7. in S. Gregorie Nazianzene, oratio. de Gorgenia forore*  
 and others, vvith vvhole authorities though cleer and  
 manifest for this purpose, I vvil not charge this place  
 because I vvil not stand long on that, vvwhich is but brief-  
 ly resolved by M. B. Yet for example, & assurance to him,  
 that such vvas the faith and practise of that most aunc-  
 ent and Apostolike church, I vvil vvrite downe the con-  
 fession of a learned Calvinist, our first false Apostle at  
 Oxford, touching this matter, Bishop Gardiner obie-

*The sacrament  
 sent to pri-  
 vate men,*

*In the primi-  
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 M. B. for the first,  
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 S. Ireneus apud Euseb.  
 ius ibid. lib. 6. ca.  
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 , & assurance to him  
 of that most auncie  
 write downe the cer-  
 first false Apostle a  
 hop Gardiner obie-

eth to Peter Martyr, that S. Cyril bishop of Alexandria  
 acknowledged, first, the true presence of Christ in the  
 sacrament, & thereon inferred, that the sacrament being  
 reserved after the communion in the church vvvas ended,  
 remained stil a sacrament indued vvith Christs presence,  
 as in the time of the sacrifice or cōmuniō. S. Cyrils words  
 as I find them rehearsed by Martir are these: *Cast no doubt  
 whether that which I affirme of Christs real presence in the  
 sacramēt be true, whereas Christ him self speaketh very plainly  
 This is my body: but rather receiue it now and embrace our Sa-  
 viours words with faith. For he being truth it self lyeth not.*  
 Hereof thus he inferreth: *Insanunt ergo qui dicunt mysti-  
 cam benedictionem a sanctificatione cessare &c. Therefore they  
 are mad men out of their wits, who say (as M. B. doth) that the  
 mystical blessing (that is the sacrament) leaeth his sanctifi-  
 cation, or is vnavailable to sanctifie, if any portion of it re-  
 mayne until the day after. For Christs holy body is nothing  
 chaunged thereby, but the vertue of benediction and lyfe-  
 geving grace, vi uificatiua gratia, contineth stil in it. For  
 better vnderstanding of vvhich place, that may be noted  
 by the vvay, vvhich I find in Oecolampadius concer-  
 ning the cause vvhy S. Cyril vvrote thus. The cause  
 vvvas as Oecolamp. telleth it, for that even then some  
 began to cast doubt vvwhether the sacrament or any por-  
 tion of it, if it vvwere reserved vntil the next day after, re-  
 mayned as true a sacrament, & had like vertue of sanc-  
 tification, as vvhen it vvvas first consecrated. For certaine  
 grosse heretikes named Anthropomorphites, thought the con-  
 trarie, and were iust of M. B. & the Calvinists opinion,  
 whom S. Cyril reproveth. And here vpon in his epistle to  
 Calosirius bishop of Arsinoe in Ægypt, writeth as before is  
 cited. Vnto vvhom P. Martyr frameth this answer: *VVhereas Cyril saith, that a portion of the Eucharist reserved  
 until a day .fier, leaeth not his sanctification: he as I suppose  
 speaketh therein, according to a certaine custom received among  
 the auncie fathers. For as we may easely gather out of S. Cy-  
 prian, Tertullian, and Ambrose men were then wont, when in  
 the church the Lords supper was ended, to carry home vvith them**

Martyr  
 contra Gar-  
 diner, parte 2  
 obiectio. 213  
 pag. 324

ἀνεαντὴν  
 ἰς ἄλια-  
 μόν.  
 Oecolampad.  
 Epistol. Quin-  
 gly et Oeco-  
 lampad. lib. 3  
 fol. 149.

Reliquia ad  
 sanctificatio-  
 nem visa sunt  
 inutiles An-  
 thropomorphi-  
 ti.  
 Hic arguit  
 Cyrillus.

Martyr con-  
 tra Gardin-  
 er, ubi supra.

some portion of the Symboles, and receiue it the next day before their meates, thinking thereby to get some sanctification either to them selues, or the sicke persons, to whom they gave it. This custom albeis it was somewhat superstitious, yet Cyril and other fathers approved it. For even streightwayes from the Apostles time, men began to degenerate from the old simplicitie of worshipping god. Here is a plain confession, that in the most auncient church (for Tertullian and S. Cyprian are of the most auncient) it was received and approued as a veritie, that the holynes of the sacrament continued somewhat longer then the time of the *table service*; and therefore that M. B. is much deceived vwhen he resolvethe the contrarie.

The old fa-  
cours reject.d.

2.

M. B. argu-  
ments against  
private com-  
munion.

1.

ps. 128.

2.

ps. 139.

3.

¶ But against this faith of the Primitiue church, and namely against sending or ministring the sacrament to private persons, M. B. hath certaine obiections, which he seemeth to account of as very strong, & therefore I may not omit them. The first is. *If the sacrament be ministrd to one privately, it is not a sacrament.* And why? Because the Apostile calls the sacrament a communion of Christ body: & therefore if ye minister it to one, ye tyne the communion: if ye minister it privately, ye tyne the sacrament. The second is (for they are al of one qualitie and forme, & therefore they shal run al together) *This sacrament may be publikey ministrd.* why? Because Christ I E S V S, who is the thing signified in the sacrament, pertaines not to any man alone, but is a common thing apperteyning to every faithful man and woman. Thirdly (which is the last) *this sacrament is counted a thankes-giving to God.* Now it appertaines not to one or two to thanke god only, but as we are al partakers of his temporal and spiritual benefites, so we ought al publikey to geue thanks therefore. These are al his reasons against private receiving of the sacrament by several persons: which reasons a man of common iudgment and sense might suppose to haue bene vttered in mockerie and derision of these mens learning and Theologie, were it not that M. B. doth preach them to his audience so formally, and thus setteth them forth, vwithout any other assistance

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the sacrament be mi-  
nistered. And why?  
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ye tyne the commu-  
tyne the sacrament,  
qualitie and forme,  
This sacrament mon-  
strif I E S V S, who is  
tyne not to any man  
ing to every faithful  
e last) this sacrament  
it apperteynes not  
we are al partakers  
e ought al publickly  
his reasons against  
y several persons:  
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mockerie and de-  
theologie, were it  
is audience so for-  
without any other  
assistance

assistance, helpe, or authoritie to comend or support the.  
For to begin with the last, what prophane blindnes, &  
wides impietie is it to say, that we may not make a pri-  
vate thankes-giving for a publike benefite, in which vve  
privately haue as great an interest as any? Is it against  
the preaching and teaching of the Scottish ministrie, for  
the brethren privately in their chambers, at morning  
or evening, to geue god thanks for the publike bene-  
fites vvhich they receiue ether spittual or temporal? for  
their creation, for their sanctification, for their rest by  
night or day, for the goods of the earth, for their peace  
by sea and land, and so forth? If because Christ is a cō-  
mon thing not private, therefore the sacrament may not  
be received of one, but al the brothers and sisters must  
meete together; vwhy baptise they any one severally, se-  
ing Christ signified by that sacrament is a common thing,  
and the same thing vvhich is signified by the bread and  
drinke of their supper? VWhy say they ever in private the  
Lords prayer, seing god is a common thing, not private,  
and the very first vword is not my father, but our father?  
VWhy doth M. B. severally enioy the light of the sunne,  
the benefite of the ayer, vvater, land &c, vvhich be al  
publike aud general benefites, not restrayned or limited  
to him, or to any one in particular? Are these men  
(Christian reader) in their tight vvits, vvho vvith such  
mad & braynsick devises dare oppose them selues to the  
most auncient, pure, Apostolike church? the Catholike  
church of al times & ages? But S. Paule calleth the Sa-  
crament a Communion or Cōmunication of Christs body,  
True. And vvhat maketh this against private cōmu-  
nion? vvhich it rather cōfirmeth. For vvhy may not one  
man alone as vvell cōmunicate & receiue Christs body  
in this sacrament, as one alone may cōmunicate & re-  
ceiue remissio of his sinnes in the sacrament of baptisme?  
By what reason or shew of reason doth the cōmunicatiō  
of Christ embarre any private man from the sacrament?  
May a private man evermore, and every vvhere, by faith  
communicate Christ truly, really and perfectly, vvhich  
is the

Answers to  
the  
3.

Prophane im-  
pietie.

2.

Before pa.  
266.

Calv. against  
M. B.

Calv. Institutio.  
lib. 4. c. 2.  
16. num. 5.

Page. 128.  
129.

The English  
congregation  
against M. B.

In the com-  
munion of the  
sicke.

is the greater matter; and may he not at the ministers hand priuately receiue bread and wine, vvhich is by many degrees the lesse? May he commendably enioy the principal, the body, and must he be excluded from the accessorie, from the shadow? How vehemently doth Caluin refute this, in his disputation against the Anabaptists, vvhen he argueth in this very sort: *Si pueri rei signa sunt participes, cur a signo arcebuntur?* &c. If children before baptisme, and vvithout baptisme be partakers of the thing signified by baptisme, why should they be debarred from the signe? If already they possesse the veritie, why should they be kept from the figure? And how rashly is it auouched by him, that this seale may be ministered publickly; otherwise it is no sacrament: and the definition of it requireth, that the seale be ministered publickly not priuately, in a societie and congregation of the faithfull: otherwise yettyn the communion: vvhereas the next reformed congregatio of his Genevian bretherne preach and practise the contrarie? Knowveth he not the maner of the English Church? Is not there allowed communion of the sicke in their private howvses? Is it not there expressly declared & defined against his definition, that in the time of plague, sweate, or such other contagious sicknesses, the minister alone may communicate vvith the sicke person? Do the English ministers tynce & destroy the sacrament, & so abuse & mocke the poore sicke brother, vvho is nowv to depart the vvoild? Do they pervert Christs Institution, for that they minister the seale not publickly in the cōgregation, in a societie of faithfull, but priuately in a chamber to one alone vvhere no such societie of the faithfull bretherne is assembled? This is M. B. & Iohn Calvins vvifdom & Theologie, vvherein they resemble one the other very aptly: that is, not to care vvhat they say, nor vpon howv frivolous and peevish reasons they speake, nor vvhom they condemne, so that like vvife and grave Theologes they may iustifie and magnifie their ovvne inventions. For even vpon these most vvities and childish sophismes,

did Caluin

or at the ministers  
 vvhich is by ma-  
 endably enioy the  
 xcluded from the  
 vehemently doth  
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 : *Si pueri rei signa-*  
 ? &c. If children  
 ne be partakers of  
 ala they be debarred  
 e the veritie, why  
 d hovv rashly is it  
minisfred publike  
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 y not privately, in a  
 : otherwise yet tyme  
 med congregatio  
 practise the con-  
 of the English  
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 Do the English  
 nt, & so abuse &  
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 ber to one alone  
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 vpon hovv ino-  
 nor vvhom they  
 Theologes they  
 inventions. For  
 dlish sophismes,  
 did Calvin

## TO M. B. SERMONS.

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And Calvin condemne in the Lutherans, such private re-  
 ceiving and ministratiō of the sacramēt, as not agreeing  
 with the rule of Christ, and disallowed by the nature  
 and definition of a communion. Vnto vvhom, and  
 in him to M. B. thus answereth VVestphalus, setting  
 vvitall against his three trifling cavils, twise as many  
 substācial reasons. The summe & effect of which, in his  
 ovvne vvords I yvil briefly comprehend, because they  
 serve also against a number of our English preachings  
 & pamphlets. VVhereas Calvin objected Christs rule,  
 vvhich requireth a multitude, VVestphal<sup>o</sup> demaundet:  
*Where is any such rule? any such law made by Christ? Christ*  
*(saith he) never made any such law concerning tyme,*  
*place, or number. He never commanded, that the*  
*whole congregation should meete together, and in one time*  
*and place, receive the sacrament. Yow (Calvinists) are*  
*they, who make such a law at your pleasure. Christ never*  
*forbad, that a few, three, two, or one, should participate this*  
*holy food. He promised to be present in the midst*  
*of two or three gathered together in his name, signifying*  
*that the church was where two or three godly disciples*  
*were. And wil he not stand to his promise? VVil he*  
*not be present to two or three, or one, when he receiveth*  
*the holy Eucharist? Thus much for that first argu-*  
 ment. For the second, taken from the nature of com-  
 munion, vvhich M. B. al'o much grareth on, vz. that  
 it is a common supper and banquet, and therefore not to  
 be received privady, this learned Protestant vpon  
 that very ground maketh an argument cleane con-  
 trarie. *Quid audio? curia non erit: contra communica-*  
*tionis &c. VVhat say you? shal it not be accompted a*  
*supper? Is it against the nature of a supper, of a commu-*  
*nion, or communication, if one alone, or with a few, be*  
*refreshed at it? CHRIST mercifull<sup>y</sup> ordeyned his*  
*supper to refresh hungry sowles. He ordeined a commu-*  
*nion. By order of his institution no man that desireth it, is*  
*to be excluded; but by right of this common supper, is*  
*to be admitted though he be alone. And the very law*  
 of communion

*Private com-  
 munion ap-  
 proved by the  
 Germans in  
 1540.*

*Their reasons*

*levv. Reple  
 contra hier-  
 cū. art. 1.*

*VVestphal. in  
 Apolog contra  
 Calvin. pag.  
 363. 364.*

*levv. ubi sup  
 Divis. 9.*

*Mat. 18. 20*

2

*levv. ubi su-  
 pra Divis. 10*

*VVestphal.  
 ubi sup. pag.  
 364. 365.*

*The word  
 (commun-)  
 implies sin-  
 gle receiving.*

*Quamvis o-  
 nus, admitti-  
 tur non com-  
 muni causa.*



of Communion requireth, that no man be debarred from participation of this supper, except by his impenitence he debarre himself, or commit some fault, which deserveth excommunication. And vvhereas Calvin, (as also many Calvinists) much presse the vword Communion, as though it required a number present in one place one at an others elbow to receiue together, he ansvvereth this erroneous conceit very vvel: that albeit one man at home receive the sacrament privately, yet he communicateth with many in that holy supper, from whom he is separated in place, not in faith, not in right, and fruition of that common good. He is by infirmities, by necessity of busines, or other occasion severed after a sort externally from the publike congregation; whereas yet he remaineth a member of the church: and by one faith and spirit he is in the congregation and communion of saints. VVhich is as much to say, as that such a man better observeth that vvhich in this communion is principal, vvhich communicating vwith other Christians in faith, in spirit, in charitie and ecclesiastical coniunction, for some iust occasion receiveth yet this sacrament of vnitie alone: then the Calvinists, vvhich being divided and distracted both among them selves, & from other Christians touching spiritual communion or communication; yet forsooth care their signes and seales in great companies. An other argument he taketh from Calvin him self, vvhich is of like force against M. B. because he useth the selfe same. M. B. after Iohn Calvin, saith: the sacrament is nothing els but a visible word, as the termō preached is an audible word. Herceof VVestphalus frameth this argument. If you allow to private men the audible word, why should you deny them the visible word? You count it lawfull with the word of god privately to comfort the sicke, to strengthen their minds with promises of grace, of remission of sinne, and salvation purchased by Christ. Christ comforted the man sicke of the palsie, lying in his bed, with most sweete consolation, he absolved him from his sinnes; he preached privately to Nicodemus, to the woman of Samaria at Jacobs well, to the sheef on the crosse. VVhy then may we not comfort

3.  
Ioh. vii. su-  
pra Div. 13.

VVestphal. pa.  
364. 365.

Private com-  
munications pro-  
ved by the  
Calvinists  
o vune doctri-  
ne.

4.

Before pa.  
174.

Hbi. pa. 366.

Matth. 9.

Ioh. 3.

Ioh. 4.

Luc. 23.

barred from parti-  
cipation he debarre  
serveth excommuni-  
cary Calvinists)  
though it required  
an others elbow  
erroneous conceit  
receiue the sacra-  
ment many in that holy  
e, not in faith, not  
He is by infir-  
mity severed after a  
n; whereas yet he  
one faith and spi-  
rit of saints.  
a man better ob-  
s principal, vvh  
in faith, in spirit,  
n, for some iust  
of vnitie alone:  
d and distracted  
Christians tou-  
communication; yet  
great companies,  
Calvin him self,  
because he vseth  
in, faith: the sa-  
cred, as the sermo  
Westphalus fra-  
gurate men the au-  
thorizable word: Y  
privately to comfort  
misers of grace, of  
by Christ. Christ  
in his bed, with  
om his sinnes; he  
an of Samaria at  
shen may we not  
comfort

## TO M.B. SERMONS.

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comfort the weak (though severall and alone) by giving to  
them the sacrament of Christs body and blud? This is of it  
self a most sufficient and firme demonstration against  
M. B. And his vvhole doctrine and preaching so many  
times repeated, that the sacrament is a seale hunge to the  
evidence of Gods word &c. proveth invincibly (if there be  
any coherence in these mens doctrine) that vvhere the  
word, that is, the evidence goeth before, there the seale  
may folovv after: vvhere the minister may preach the  
covenant of mercy and grace, there this signe confirming  
and ratifying such covenant, may be annexed and ap-  
plied. as M. B. speaketh. Finally, this to be lawful, VVest-  
phalus proveth by practise of the primitive church, thus:  
S. Cyprian counted them lawfully baptised, who for cause of  
necessitie or infirmitie were baptised in their bed. VVhy then  
should we be so preposterous and cruel, as to deny in like case  
the most effectual medicine of Christs body and blud?  
S. Austin was of an other iudgement, lib. 2. de visitat. infir-  
morū: who wiseth and counselleth the sicke most carefully to  
receiue that life giving sacrament, for that it is a most whole-  
som voyage provision. VVhereby appeareth, that the auncient  
bishops condemned not private communions. The like witnes-  
se Euseb. histor. Eccles. lib. 6. cap. 34. where Dionysius bis-  
shop of Alexandria sendeth the sacrament to Serapion being  
alone and sicke in his bed. VVhich storie after he hath re-  
hearsed at large, he inferreth: Audis Calvine, Dionysium  
iam olim sic iudicasse &c. Hearst thou (frind Calvin, that  
Dionysius of old iudged, that the sicke were defrauded of a  
great benefite by those who denyed them the communion of  
the Eu-charist? And thereof he concludeth, that it is not the  
will of God (as Calvin and M. B. say) but a policie of the  
devil to deny the communion privately, which is ordeyned by  
Christ to strengthen the faith of every privat man, for every  
privat man to applie to him self the benefite of Christ, and co-  
fort him self with remission of his sinnes. Thus then by this  
Protestants doctrine, confirmed by so many textes of  
scripture, so many good reasons, vvith approbation of the  
primitive church, one man alone may as well receive  
the sacra-

Before, pag.  
134.

Private com-  
munion ap-  
proved by the  
auncient fa-  
thers.

S.  
Cyprian.

6.  
lib. pa. 167.  
August.

Viatium.

7.  
Dion. Alex.

pag. 268.

pag. 370.  
372.

A practise of  
the devil to  
deny private  
communions.]

the sacrament, as he alone may be preached vnto, as he alone may be comforted, or looke to have remission of his finnes by the death of Christ. So that for these two points, the first, that holines and sanctification remaineth in the sacrament longer then *the action or table service endureth*: the second, that the same sacrament may be communicated to one man alone, M. B. is controlled by manifest reason, by plaine and manifold scripture, by the auncient fathers and primitive Catholike church, and also by the late fathers of the primitive Protestant church. And doubtes M. B. & Caluins opinion is herein most blunt, vicked, and voyd of al vvit or Christian sense. Only in excuse of them it may be answered, that those auncient fathers S. Dionysius, S. Austin, S. Cyprian, Tertullian, &c. speake of sacrament, vvhich according to Christs vword hath in it Christs body; vvhereas M. B. and Calvin speake of a Scottish & Geneva scale, of a late invention, to vvvhich Christs body is no more ioyned, then the Sphere of Saturne is ioyned to the earth: no other vvise then the body of Christ is ioyned to any other vulgar bread or meate, signe or scale. And therefore the fathers speach, that the sacrament continueth vvith his grace & sanctification after the communion or sacrifice. and may be ministred to any Christian priuatly. is true as the fathers meant of the Christian sacrament: and M. B. speaking of his Geneva ioy, vvvhich hath only for some time a poore signification vvith it, but never for any time, any grace or power of sanctification in it, is likewise true: vz, that after the *table service is ended*, there continueth no holines in that, vvherof it had in deed no dramme or iote before; and therefore being ministred to *one alone* absent can do no good, vvvhich doth rather harme then good to the *society and congregation* present,

That evil

# That evil men receiue Christs body.

## The Argument.

*An argument which M. B. maketh for the catholike opinion out of S. Paule. His answere thereto is fond, and directly against the text of S. Paule, which withal he fowly corrupteth. The auncient fathers out of that place of S. Paule proue, that evil men receiue Christs body in the sacrament: & so much is implied in the very forme of S. Pauls speech being with indifferencie examined.*

*An other slender argument touching the receiuing of evil men, made by M. B. which yet he can not answere.*

*Against M. B. and the Calvinists, denying that evil men receiue Christ in the Supper, it is proved that according to the Protestants doctrine, and M. B. his preaching, Christ is there receiued of al sorts of men indifferently, not only such as be of naughty life, but also of evil and heretical faith, if they be not plain Apostataes.*

*Of the Calvinists special iustifying faith, by which last refuge as al Catholikes be excluded from their spiritual communication of Christ, so yet other most detestable heretikes thereby receiue Christ as wel as the Calvinists. And their doctrine of special faith (the very roote of dissoluere life) plainly & directly concludeth against M. B. that in their Supper the worst Calvinists receiue Christ as wel as the best.*

## CHAP. 13.



The next matter not handled before, is a couple of arguments which M. B. obiecteth as in the behalf of Catholikes for the real presence. The first is this. The Apostle saith; He that eates of this bread unworthily, is guiltie of the body and blud of Christ. There is their ground. Whereof they frame this argument.

No man

No man can be guiltie of that thing which he hath not received.

Evil men receive not the body of Christ.

Therefore they can not be guiltie of it.

Calv. Instit.  
lib. 4. ca.  
17. num. 33  
et in 1. Cor.  
ca. 11. v. 26

This is the argument as he maketh it. His answer to this, as likewise to the next, is out of Calvin, thus: First

The next cor-  
ruption.

Pa. 28.

1. Corin. 11.  
v. 27. 28.

For the cor-  
ruption.

I say, the first proposition is very false. For they may be guiltie of that same body, and that same blud, suppose they never received it. But take heed to the text. The text saith not, that they eate the body of Christ, but that they eate that bread & drinke that wine vnworthely. And yet becau'se they eate that bread & drinke that wine vnworthely, they are counted before God guiltie of the body and blud of Christ: not because they received him (for Christ can not be received of any man but worthely) but because they refused him. For when they did eate that bread and drinke that wine, they might if they had had faith, eaten and drunken the flesh and blud of Christ. Now because thow refusest the body of Christ offered vnto thee, thou contemnest it, and so art guiltie of it. In this answer, where as M. B. wisheth the reader or hearer to take heede to the text, so do I to, & so shal he find M. B. to be as right a minister, that is to say as right a falsifyer of the text, as are commonly his fellow ministers. For where findeth he in the text (except it be a false corrupted text) that such men eate that bread, and drinke that wine vnworthely? Certainly, not in any text of S. Paule. For thus stand the words, even as I find them translated by Beza and Calvin. Therefore who so ever shal eate of this bread, and drinke of this cup vnworthely, shal be guiltie of the Lords body and blud. But let every one proue him selfe, and so eate of that bread, and drinke of that cup. For who so eateth and drinketh vnworthely, eateth & drinketh damnation to him self, for that he discerneth not the Lords body. These are the words of the Apostle: and thus are they translated by Calvin & Beza. And now take as good heed as yow can to the text. Where find ye, that evil men eate bread & drinke wine? VVhat godles dealing is this, to wil your auditour to take heed to the text, & then your self to abuse the

...ing which be had

of Christ.

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t. His answer to

Calvin, thus: First

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The holy scripture, to corrupt the text, & coosen your auditor or reader most, vvhhen most yow pretend honestie & simplicitie, & vvil him to take heed to the text? And let not the reader suppose, that the corruption is smale, or of no great moment. For it is vile & grosse: and in this place so heretical, that he had bene as good to have made a text of his owne, as to have made the Apostle thus to speake. For the Apostles vvords are divinely & exactly set downe, and Apostolically expresse the real presence. For in naming *this bread*, in vrging and repeating *that bread*, vvhich in greeke is significantly put, and declareth a singular bread; he meaneth that bread of God, which came from heauen, that bread which geueth life, that body vvhich in the old testament sometimes, and in the Gospels oft times, & in one chapter of S. Iohn a dole times at lest is called bread, vvhich bread our saviour him self assureth vs to be *his flesh, which was to be geuen for the life and salvation of the world*. In naming *the cup*, or *that cup*, vvhich is Christs owne vvord, and vvhich vvord being common to any thing conteyned in the cup, be it the blud of the new testament, which was shed for vs, be it wine, be it water, be it ale, or beer, or any maner drinke (to al vvhich the vvord *cup* may vvel agree) our saviour restreyneth to the blud of the new testament shed for remission of sinnes, and so restreyneth, that it can not be referred to wine, or any other thing; S. Paule most assuredly meaneth the same: and so in the one and other, truly describeth the Catholike faith of the church. Against vvhich, M. B. telling vs, that the Apostle saith, such evil men eate *that bread* and *drinke that wine*, most vickedly by thrusting in his *wine*, reduceth the vvord *bread* to a vulgar base signification; because talking of *bread* and *wine*, no man can conceiue otherwise: vvhereas the vvord *bread* being in scripture common to al soode vvhereby man liueth, and the vvord *cuppe* being in his kind as large and general, doth not signifie, nether that, our vulgar kind of *bread*, nor this, *wine*, more then it sig-

T

nifieth

*This bread.*

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nifieth flesh and ale, or fish and vvater: and being of it self indifferent, other places of the scripture necessarily determine it to one certain, more high, and diuine signification, as hath bene declared.

Now vvhereas M.B. maketh a discourse, that a man may be guiltie of a thing vvhich he receiveth not, vvhich no vvise man doubteth of: and so a man may be guiltie of Christs body and blud, vvhich yet is not eaten or drunken ether corporally or spiritually, vvhich is a plaine case (for Pagans and persecutors are guiltie of Christian blud, vvhich vniustly they shed, though yet they drinke it not; and Pilare, Herode, Caiphas and the Ievves vvhich crucified Christ, vvere guiltie of his death & of rath body, vvhich they ate nether vvay, nether as Catholiks nor as Protestants) al this is labour spent in vaine, and talke to no purpose. VVe argue not vpon vvords of *condemnation* or *guiltines* in general, but vpon the vvords as they are put in the Apostle, and ioyned vvith other vvords of his: & so they clearly prove a real presence, and M. B. his interpretation is *maledicta glossa*, a cursed glose and exposition, because it is cleane not besides, but against the text. For (saith M. B.) the fault of these men vvhom S. Paule reproveth, is because they ate not that diuine bread, nor drinke that diuine cup: S. Paule saith, their fault is, because they do ate it, and drinke it. M. B. putteth the indignitie and vnworthines in refusing & not receiuing it; S. Paule in receiuing it & not refusing. For they do receiue & ate it, but *vnworthely*. S. Paule maketh their sinne to be, that they make no difference betwene the body & blud of our lord & other meates & therefore are guiltie of that body and blud, vvhich they so despise. M. B. admitteth not that they proceed so far, but condemneth them before hand, before they ate: vvhich is flat against S. Pauls cōparison, vvhich standeth in this, that as these men came to other tables, to those ecclesiastical feasts of charitie & there did ate & drinke vvithout any precedent trial of them selves or examination of their consciences; so came they and receiued the body

M.B. glose against S. Pauls text.

And bluing this preparthe other they vvof need or els the condemn remainv and dist this bo received, vvherein they disc And th out of i of Chr ceivers. ceiveth which h domini, was it vnto the ly, eates to the ly: wh of our l our lord teach vveth that ch guilty of he nar body a tion, h an oth of Chr spittle

and blud of Christ at this diuine table, not distinguishing this food from that, but without any convenient preparation, honor, regard, or separation of one from the other, *eating* and *drinking* this diuine sacrament, as they would common meates & drinckes. Which words of necessitie imple an eating & drinking on both sides, or els there is no comparison, and consequently no condemnation of the one side: which condemnation remaineth & resteth in the want of reverence, regard, and distinction made betwene those vulgar tables, and this body and blud of our saviour, both which they received, but alike, and with like honor and reverence, wherein they sinned and dishonored Christ, *whose body they discerned not*, and therefore received it unworthely. And thus the auncient fathers vnderstood this text, and out of it concluded the real presence and real receiving of Christs body, though to the condemnation of the receivers. So for example S. Austin: *He that unworthely receiveth our lords sacrament, albeit him self be naught, yet that which he receiveth, is good. Corpus enim domini, & sanguis domini, nihilominus erat illis* &c. For as to good men, so was it the body of our lord, and the blud of our lord, no lesse unto them, of whom the Apostle said, *he that eateth unworthely, eateth his owne iudgement*. The same Doctor intending to shew, that the evil vse of good things harmeth greatly; what shal I speake (saith he) of the very body and blud of our lord the only sacrifice of our salvation? Of which albeit our lord him self say, *that it giveth life; yet doth not his Apostle teach vs; even that to be pernicious to them which vse it not well; when he saith, who soever shal eat that bread and drinke that chalice (not vvine) of our lord unworthely, he shal be guilty of our lords body and blud*? In which place, whereas he nameth it *ipsum corpus & sanguinem Domini*, the very body and blud of our Lord, and the only sacrifice of our salvation, he most certainly noteth not bread and vvine, but an other thing; except bread and vvine be the very body of Christ, and the only sacrifice of our redemption. So in his epistles he vnneth, that our Lord suffered Iudas that tray-

*Evil man received Christ's body.*

*Aug. li. 5. de baptis. ca. 29*

*Idem contra Crescon, lib. 2. ca. 28*

*Real presence. 1st epist. 1 & 2 post medium.*



your among his innocent disciples to receive that which the faithful know our ransom or redemption: *quod fideles norunt, pretium nostrum*. In an other place, he calleth it *sacrificium pretij nostri*, the sacrifice of our redemption: vvhich vwords of sacrifice, ransom, price, redemption &c. quit exclude M. B. his tropical bread and vvine, and prove that Iudas with the other disciples, received the same body which was delivered for vs. the same blud which was shed for vs according to the plain text of al the Evangelists. This same veritie and exposition of S. Pauls vwords is given by the other auncient and learned fathers Greeke and Latin, as namely S. Basil. lib. de baptis. cap. 3. S. Chrysost. in sundry places, in 1. Corinth. cap. 11. homil. 24. & hom. 27. homil. 53. in Matth. hom. 45. in Ioan. S. Cyr. sermo. de cena. Hieron. in 2. cap. Malach. Theophylast. S. Ambros. and Theodoret. expounding this place: of vvhich the later, vpon those very words, vvhereon M. B. maketh his cavilling, be shal be gilty of our lords body and blud, vvriteth expressly thus: By these words the Apostle signifieth thus much, that as the Iewes dishonored Christ, & shamefully abused him; so they also dishonour and shamefully abuse him, who receive his most holy body with their impure handes, and take it in to their defiled and vilanous mouth: in pollutum & incestum os. So that M. B. his conclusion, or rather straunge paradox that no man can receive Christ unworthely (vvhich out of the sacrament, Herodes, Annas, and many other publicanes, Iewes, & Gentiles ether did or might have done, and in the sacrament many evil Christians continually do) is quit opposite to the Apostles scope and discourse in this place: vvhich against al drift of the text, and sense of the vwords, and exposition of auncient fathers. he peevisshely laboureth to pervert. For albeit sometimes some fathers, and namely S. Austin in one or two places vvhich Calvin citeth, deny to the vicked *rem sacramenti*, the thing of the sacrament; yet thereby he meaneth not Christs true body as S. Austin declareth his owne meaning, but the iustifying grace, the fruit and commoditie thereof, the vertue and sanctification, vvhich by

Gods

Confessio. lib.  
9. ca. 12.

Matth. 26.  
Luc. 22.

Theodoret. in  
1. Corinth. ca.  
11.

Calvin. in  
Baptis. lib. 4.  
ca. 17. num.  
34.

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Gods ordināce redoūdeth thence to al worthy receivers.

Nether doth it greatly helpe M. B. that he labour-  
 eth to approve his saying by the example of *wordly* *Pa. 89.*  
*princes, who wil not suffer their maiestie to be interessd in the*  
*smallest thing. But if thou disdainfully vse their seale, which* *M. B. com-*  
*is but wax, and contemne it, and stamp it vnder thy seete,* *parison,*  
*thou art compted as guilty of his body and blud, as if thou put*  
*thy hands on him: much more, if thou so handle the seales*  
*of the body and blud of Christ: this I say litle helpeth the*  
 matter. For first the comparifon is nothing like. For S.  
 Paule speaketh not of stamping vnder feet, of such *nothing like.*  
*disdain-*  
*ful abuse and contempt*, but of vnreuerent receiving,  
 vvhich differeth much: and therefore if M. B. vould  
 speake to the purpose, and applie his talke to the subiect  
 here handled, he should take such examples for the one  
 side, vvherein is like coniunction of things signified  
 vwith the signe, as he seineth to be in his Geneva signe  
 or supper; and for the other side, vvhre men shew such  
 vnreuerence towards them. as is here likewise presup-  
 posed. Christ (saith he, and so say the Protestants of his  
 sect) is ioyned vwith the bread, as, as he is vwith a vvorde  
 spoken, as he is with a sermon, as he is vwith an image,  
 as a king is represented in his picture, in his seale, in a  
 peece of vvax. Suppose then, that some man, stamp not  
 vnder foote the Testament in despite and disdayne of  
 Christ, for so S. Paule speaketh not nor meaneth, but  
 that he reade some chapter of the Testament, not discern-  
 ing it from a chapter of S. Hierom or S. Austin: is he  
 guilty of our lords body? If he heare a sermon preached,  
 and perhaps sleepe at the sermon time, & so receive not  
 Christ internally, as by the vword he is offered no lesse  
 then in the Supper; is he guilty of the body of the blud, of  
 the dearch of Christ? If he looke vpon a picture of Christ  
 not reverently, vvhich (as hath bene proved) offereth  
 Christ spiritually to the soule better then any bread and  
 vvine ministered at the best communion, vvhre soever  
 they breake theyr bread *most bisilie*; if vwith the exter-  
 nal sight of the picture he internally receive not Christ, is

Before p.  
111. 117.  
211.

he guiltie of so great sacrilege, as these vvords import doublets not. For so should yve multiplie sinnes, and make men to commit sacrileges almost in every thing they do: for that every creature (as hath bene shewed) is as nighly ioyned to Christs body, as is their signes and seales of bread and vvine, and represent Christ as person, and offer him to the faith, mind, and remembrance of every Christian as presently. And albeit oftentimes Christian men in deed offend in not taking and vsing such occasions to remember Christ (and so by faith to eate Christ) as God offereth them; yet such emission & negligence is not to be condemned as sacrilege against Christs body and blud, vvhich here is spoken of. The self same may be conceived of a number of like examples. If the minister ready to baptize a child, and perceiving his hands fowle, take a handful of vvater out of the font, and first vvash his hands: albeit he playeth a fluttish part and offendeth, yet no vvise man vvill say, he is guilty of Christs body and blud: no more then he is guilty of the Kings body and blud vvho (to vse M. B. his example) having the kings image and seale in wax by him, and vvaning vvax to seale his owne letter, breaketh the kings seale and applieth it to his owne vse. These similitudes are of like condition & qualitie: & therefore whereas for not discerning the body and blud of Christ in the sacrament, a man is condemned as guilty of Christs body, and he is not so in any of these matters; hereof it is plainly inferred, that Christs body is otherwise in the sacrament, vvhereof S. Paule speaketh, then in any of the rest.

¶ The other argument vvhich M. B. alloweth to the Catholike, is this.

*The bread which the wicked eate, is not naked bread, but the sacrament.*

*The sacrament hath ever coinoynd with it the thing Therefore the thing signified is geuen to al.* (signified.

To this argument M. B. pretendeth a double answer but geueth a single, and the same very single and simple in deed, vvhat (saith he) if I grant them at this argument

211.

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There should no inconvenience follow. For the thing signified may be given to all, that is, offered to all, and yet not receive it of all. A man would thinke, that when he thus beginneth with what if, this were but a flourish before hand, being in deed all his answer, v<sup>z</sup>, that the wicked get the body and blud of Christ offered to them conioyntly with the word and sacraments; but wanting faith, they receive the bread but not the body. This is the argument, and this is his answer. And although the argument be not very strong, yet by the weaknes of his answer it is much bettered. For if the entier sacrament consist of not bread alone, but bread with the body, that is, the thing signified, how can it be truly said, that the wicked receive the whole entier sacrament, v<sup>h</sup>o receive the one only more base and corruptible part? For v<sup>h</sup>ereas M. B. maketh his foolish and childish evasion in saying, To the wicked is given, that is to say, is offered, this is to play the boy in matters most grave and serious. The sacrament is given and received, & not offered only. The sacrament consisteth of two parts, bread, & the thing signified. The bread alone is not the sacrament, no more then a body alone is a man, v<sup>h</sup>alles alone are a howse, paper is a booke, cloth is a gowne, or v<sup>h</sup>eat is a loaf of bread. V<sup>h</sup>erefore v<sup>h</sup>o so receiveth bread alone, receiveth the sacrament no more, then he hath a howse, v<sup>h</sup>o hath the only v<sup>h</sup>alles without ether foundatiō or roose: then he hath a gowne v<sup>h</sup>o hath only a peece of cloth as it came from the draper, v<sup>h</sup>without stitch or cut. So that the argument as M. B. maketh it, standeth stil in force, notwithstanding that childish sophistrie; yea notwithstanding ought that he can say against it by the rules of his Theologie. And thus much Pet. Martyr frankly graunteth. V<sup>h</sup>ere as (saith he) there are two parts of the sacrament, the signe, and the thing signified; if a man wil speake of these matters exactly, he must say, that the wicked receive not the whole sacrament, but one only part: that is the bread. And a litle after: The wicked in the holy supper receive nothing els, but bread & wine, and consequently they receive not the sacrament,

Pa. 92. 33.

The wicked receive not the whole sacrament after M. B.

Pa. 91.

Martyr contra Gardiner. part. 1. obiectio. 220. Pa. 535.

ibi. obiectio. 235.

nor any sacrament at al.

3

*Contradiction  
in the Calvi-  
nists doctrine*

*VVicked Cal-  
vinists receiue  
Christ in their  
supper, as  
vvell as the  
good.  
Pag. 216.  
217. &c.*

*Before, pag.  
174. 176.  
177.*

¶ VVhich albeit it be the general doctrine of the Calvinists ( for the Lutherans are contrary to them in this, no lesse then are the Catholiks ) yet somewhat ether to helpe this poore beggerly bread of theirs ; or to shew the vanitie and inconstancie of their doctrine , I vvill briefly by their owne Theologie prove that the evil Protestants ( except they be plaine Apostataes and Atheists as many are ) receive not only the bread , but also the thing signified, as vvell as M. B. him self: and therefore that al his talke against S. Paules vvords , is mere frivolous cavilling vvithout any ground of learning, not on- ly Catholike, but also Scottish or Genevical. For vvhat is there that barrieth a common Protestant , though in life he be never so bad and impure , from receiving by faith the body of Christ as vvell as the minister ? He eateth the bread as vvell as the minister . there is the body of the sacrament. The life and soule is put in to it by the ministers sermon, as before vve are taught . Now vvhen that evil Protestant after the sermon receiveth it , vvly receiveth he not their perfit,ful, and entier signe, vvhere, as he receiveth that vvhich hath both matter & forme, both body and soule ? If M. B. reply, that he lacketh faith, vvhich is most necessarie: I answer, first, that his faith is altogether impertinent to this purpose : for that the sacrament hath before, his total nature and complement, vvhich can not be taken away by his faith: vvhich as being very good, maketh not the sacrament, nor is required as essential thereto ; so nether being very bad, can it marre the sacrament, from vvhose essential perfection it vvithdraweth nothing. I say further, that such a Calvinist , be he vvicked in the highest degree , so that he be not an Apostata, hath faith good enough to receive besides the bread, the thing signified , that is Christs body. For how is that receiued & eaten ? by faith . In vvhat sort ? thus: that as his eye seeth the bread broken , so his mind remembreth Christs death and passion. And vvhat hinderance I pray yow , is evil life to this imagination,

Can not

Can not this remembrance stand vvith evil life? Can not he, if his vvit and memorie be but very indifferent, especially vvhen he is first vvained by the minister, and after seeth the bread and vvine, conceive thus much as vvell as the most honest man in the congregation? For let M. B. marke vvell, vvhat it is to eate Christ spiritually in their sacrament? By his ovvne definition, and the common content of his maiesters, this eating hath no relation or dependence of charitie, of honestie, of vertue, of good life, but only of faith. *Bring vvith you to the table* (saith M. B.) *not one mouth only of your body, but also the mouth of the sawle.* VVhat is that? *A constant perswasion in the death of Christ, and al goes vvell.* This perswasion my Protestant of vvhom I speake, vvanteth not. For I presuppose him to be no apostata (though I graunt him to be an heretike) and therefore he doubtles hath *this mouth of his sawle*, and therefore eates Christ, and so al goes vvell. Again, *As the mouth of thy body takes the bread, so the mouth of thy sawle takes the body and blud of Christ by faith.* For by faith and a constant perswasion, is the only way to eate the body and drinke the blud of Christ inwardly. Then inwardly doth this evil Protestant eate Christs body, and inwardly doth he drinke his blud. For being a Christian, though a bad one, he must needs have a *faith and constant perswasion* of Christs death. Christ (saith Peter Martyr) *in the 6. of S. Iohn. promised to geve his flesh to be eaten. And that which he then promised, he performed in his last supper. But not then only. He also performeth it now, so often as we truly beleeve, that he hath dyed for vs.* VVhat need I reapeate that vvhich is most evident, that the vvicked have this faith of *beleevving Christs death*, & therefore eate spiritually the flesh of Christ. Calvin goeth one point further, requiring that they beleve Christ not only to have died (vvhich only M. B. and Peter Martyr vige) but also that he beleve *Christ to have risen again.* VVhic was I find in Beza, is a question of great difficultie, and not beleevd of many Protestants. But yet I presuppose my Protestant not to be proceeded so far, but resting in the vulgar heresies of Cal-

*VVhat it is to eate Christ after the Calvinists.*

*Page 289.*

*Page 74.*

*Pet. Martyr ubi supra par te 3. pa. 644. 647.*

*Beza in 7. Corinth. cap. 13. v. 33.*

vins Institutions, or the Scottish *confession of faith*, nor to deny Christs death or resurrection: and then nothing yet is said, but that he eateth Christ truly by faith, be his life never so detestable. And thus vvhereas M. B. saith, that no evil receive Christ, I must conclude rather, that al evil receive him, after their doctrine, as now appeareth, But yet remaineth one farther subtilitie, vvhich M. B. afterwards toucheth and greatly magnifieth. *Learneme (saith he) to applie Christ rightly to thy soule, and thou hast wonne al, thou art a great Theologe.* Let vs in the name of God learne this high & mystical point. Is there any other applicatiō of Christ, then by faith, by *beleeving his death and resurrection*: No doubles, as Calvin, Beza, Martyr, & M. B. him self have often told vs. Then this is not so mystical a point, nor able to make so *great a Theologe*; except every tinker and cobler that beleeves his Creed, be among the Protestants a *great Theologe*, because perhaps most of their chief Ministers and preachers beleeve not so much. Na saith M. B. there is yet a farther degree & deeper mysterie in this eating and application. Let vs once have a plaine descripiō thereof, that we may know vvhere to rest, and vvherevnto vve shal trust. That M. B. geveith in these vvords: *The eating and drinking of the soule is no other thing, but the applying of Christ to my soule the applying of his death and passion to my soule.* Yet this must be made somewhat more plaine and intelligible. For as M. B. objecteth afterwards; Christ him self, *his body and blud can not be geuen or applied to thee, seing that looke how great distance is betwixt heaven and earth, as great distance is there betwene the body of Christ, and thy body or soule*: even so touching Chrills death & passion, that is now long sithence past, and as the Apostle teacheth, he *being risen from death dieth no more*, but liveth at the right hand of God eternally: and how then applie yow his death and passion to your soule? Thus; and this must vve take for the chief & last resolution, vvich this man here geveith vs, and vvich being learned, maketh vs *great and profound Theologes.* *The eating of the samle is no other thing but the ap-*

Ta. 95.

Before, pag.  
75. 79.M. B. d. fini-  
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Pag. 94.

Pag. 93.

Rem. 6.

Thi. ps. 94.

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*Be appl. ing of Christ to the sawle. that is, to belevee, that he hath shed his blud for me, that he hath purchased remission of sinnes for me.* This as being the very key and summe of that he preacheth concerning this matter, in his next sermon he enlargeth thus. *Vve eate the flesh of Christ by faith, and drinke his blud chieflie in doing two things; first in calling to remembrance Christs death and passion, how he dyed for vs.* The second point of this spiritual eating stands in this, that I and every one of you belevee firmly that he died for me in particular, that his blud was shed on the crosse for a full remission and redemption of me and my sinnes. In this stands the chief & principal point of eating Christs flesh. VVel then now vve know a thorough & perfite definition and explication of this spiritual eating and drinking, to witt, that every man in particular is bound to belevee, that Christ died for him (for so I interpret M. B. his meaning, and not that every man is bound to belevee that Christ died for M. B. *shed his blud for M. B. and purchased remission of sinnes for him, as his words sound*) to conclude my purpose I say, vvhat Protestant, if he be a Christian, doth not thus applie Christ vnto him self, doth not thus eate the body of Christ, and drinke his blud, except he be in desperatiō, or (as hath bene said) be an Apostata, & so no Christian. For no man can have the name of a Christian except he belevee the death of Christ, vvich vvas suffered according to Christs owne teaching & his Apostles, both for the sinnes of every particular Christian, & also of the vvhole vvorld. *He is the lamb of God, which taketh away the sinnes of the vvorld.* He came in to the vvorld and vvas incarnate to save his people from their sinnes. To Christ al: he prophetes geve testimonie that al receive remission of sinnes by his name vvich belevee in him. *He is the ransom and propitiation for our sinnes: and not for ours only, but also for the vvhole vvorld, and so forth in every Gospel, & Epistle, and almost in every chapter of ether Gospel or Epistle, so plainly, that no creature having the name of a Christian can doubt, but Christ died for him, and by his death purchased remission of his sinnes: & therefore*

Page. 109.

2. points required to the eating of Christ.

Both are found in the vvord Protestants as vvell as in the best.

Joan 1. 19.

Matth. 1. 21  
Act. 10. 43

1. Joan. 3. 1.



fore every Christian be he never so evil, applieth Christ vnto him in the supper, yea & out of the supper also, as wel as M. B. him self doth in the supper. Every Christian I say, of vvhath condition, faith or qualitie so ever, not only Catholike, but also heretike or Protestant of any sect, Lutheran, Zuinglian, Calvinist, Anabaptist, Arrian, Trinitarian, and vvhom ye vvill besides. For al and every one of these beleeve that Christ shed his blud for him, and that Christ hath purchased remission of sinnes for him. And is not these mens religion and Theologie, a verie profession of deccite, and mockerie of the vvorld? vvho keepe such a do, & make such a sturre about the application and coniunction vvwhich they have vvith CHRIST in their supper, and tel vs, that it so far surmounteth the vvitte and capacite of man, that except the spirite of God reveile it, except the spirite of God illuminate our minds, and be bisie in our harts, it can not be conceiued, and therefore the poore Papists can not get this vnderstode. It so far surpasseth the coniunction and possession vvwhich vve have of Christ by his vvord, that vvhereas in the vvord we get but a litle grip of Christ, as it were betwixt my finger and my thumb, here in the supper I get him in my whole hand and more to: vvho extolle this eating and drinking as a vvorke so diuine, supernatural, and super-celestial, that no evil man may eate Christ, as they eate him spiritually in their supper; and yet in fine, vvhen they come to the issue of their apish doctrine, and are driven to expresse plainly vvhat they meane by this their spiritual eating, they can make no other thing of it, but that vvwhich not only evil Christians may have, but also the vvorst Christians actually have, and must have; and vvithout having vvwhich, and in that maner eating Christ, they are no Christians at al? And vvwhich eating is so far of from being peculiar to the supper, that perpetually in al suppers and dinners, al Christians do thus eate Christ (for every Christian ever at al meales, beleeueth that Christ died for him, for remission of his

Calvins Theologie a mockerie of Christians.

Page 30.

Page 31.

*of his finnes*, or els he is a Iew, or a Turke, and no Christian) and can not be without this spiritual coniunction and application. Is not (I say) these mens preaching and teaching, a mere iest, a very scorning and deluding of their folowvers? Let the reader vvaigh wel this point, and he shal be iustly moved to abhorre and excrete these coosening companions, these vvicked ministers, as the very Angels of Satan, vvho vnder pretence and colour of a fevv high, lofty, affected vvords, as S. Peter long ago prophecied of them, *superba vanitatis loquentes*, by *speaking proud vaine words*, vvithout pith or substance, leade their miserable disciples to hel, euen like beasts to the slaughter.

2. Pet. 2. 19.

¶ And thus much may serve for a ful ansvvere to M. B. in this place and here vvould I end this argument, were it not that yet there remayneth one farther shif, vvhich albeit M. B. touch but obscurely here, yet he at large layeth it forth astervvard, and therefore I vvill not altogether omit it. The matter is this, that albeit they in vvords make their spiritual eating of Christ by faith to be such as vve haue heard; such as every child learneth in his Catechisme, such as Catholikes professe, & professed before ever the Gospel of Calvin, or Luther, or any sentence or sillable thereof vvvas coyned in the vvorld; yet they after their fashion have an other meaning in the vvord *faith*, and consequently in *eating by faith*, then haue the Catholikes, and vvhereby in deed they exclude the Catholikes from their eating, and make it proper to them selues. VVhat mysterie is this? or vvhat can they vnderstand by their faith more then other men, more then hath bene said alreedy? M. Fox declaring the very first original of their Gospel in Martin Luther, expresseth it thus. *Though Laurens Valla and Erasmus had somewhat broken the vvay before Martin Luther came &c. yet Luther gave the stroke and plucks downe the foundation of error; and al by opening one veine long hid before, wherein lieth the synecisme of al truth and doctrine, as the only principal*

The Protestants  
faith vvhich  
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For Alls &  
monuments  
pag. 402.

*ibid.*

*2. Cor. 4. 4.*  
*Psal. 18. 13.*  
*Ierem. 17. 9.*  
*Proverb. 14.*  
*12. ca. 20.*  
*24.*

*Philipp. 2. 12*

origin of our salvation which is our free iustification by faith in Christ. VVhy? was that doctrine so straunge, and neuer heard of before? No, not in Luthers sense. For the meaning of it is not that we must generally beleeeve only that sinnes are or have bene remitted to some: but that God expresse commandement is, that every man should beleeeve particularly his sinnes are forgiven. This is the testimonie that the holy ghost geveeth thee in thy hart, saying, Thy sinnes are forgiven thee: and this is the faith, by which we are iustified; and the same is the right faith, by vvhich the Protestants peculiarly above al other Christians old or new, seate the flesh of Christ. For albeit Catholikes have the sacraments of Christ more in number, and more effectual for grace and spiritual operation then have the Protestants: and they are learned by the evident vvord of God, that the sacraments as instruments ordeyned by Christ, infallibly bring vvith them remission of sinnes, or other iustifying graces; yet because they know vvithal, that the hart of man is inscrutable, and every mā knoweth not his owne vvayes; & many seeme repentant for their life past, who yet have not a full purpose to amend the same: and so by reason of our owne imperfection and indisposition, the sacraments some times vvorke not in vs that good, vvhich otherwise by Christs institution they could and assuredly vvould: for these causes as on the one side vve have occasion of confidence, so on the other side vve may vvell feare, and in feare and trembling vvorke out our owne salvation: although vve have great and certaine hope, yet have vve not sure and certain faith of our iustification, or favour vvith God: nor make vve our privat & peculiar iustification an article of our faith, as do the Protestants: vvho be they never so great sinners and blasphemers, yet by vertue of their faith are ever so sure as possibly may be, that their sinnes are not imputed to them, but they are most cleane, pure and sanctified: and so continually feed on Christ by this apprehensive faith. And this, as the Protestant writers define, is the essential difference betwene a Catholike and a Protestant. For

(faith)

(saith Calvin) the very definition of the Protestant faith is a sure and certaine knowledge of Gods benevolence towards vs. And he is not to be accompted a faithfull (Protestant) except he be thoroughly persuaded, that God is to him a loving and merciful father: whereof he must have fixed in his mynd such an assurance, as we have of things which we know and find true by experience. And as Bucer (vvhom for honors sake Calvin vsed to terme his Master) our first Apostle of this new Gospel in Cambridge, in the disputation of Ratibon (after published by him self) expresseth it: *Nostre confessio est, Christianum hominem non esse, qui non eadem fidei certitudine credit, & Dominum Iesum esse filium Dei, & sepe eum esse percepturum vitam eternam. VVe professe* (saith Bucer, Brentius, Georgius Maior, vvith other Lutheran Divines, disputers against the Catholikes in that conference) *that he is not to be taken for a Christian man, who beleeveth not vvith the same certitudine or assurance of faith, both that Christ our lord is the sonne of God, and that him self in particular, by Christ shal possesse life eternal.* This is that vvhich M. B. meaneth, vvhen he saith, that the applying of Christ, & eating of Christ by faith is to beleue, that he hath shed his blud for me, that he hath purchased remission of sinnes to me. VVhich iustification and remission of sinnes being in particular beleaved of the Protestant in such sort as is any article of his faith, thereby geveth a spiritual manducation to him, vvhich the Catholike hath not. Thus writeth M. B. afterwarde, vvhere he spendeth many pages in magnifying this faith. *This faith (saith he) workes a wonderful assurance and persuasion, that God loves me, that he wil saue me, that mercy, life & saluation atperpetues to me. This workes the feeling of mercy in our hart, & a particular application, whereby we claime Christ and God as proper to vs, as if no man bid title to him and his promises but we. Again. This particular application, is the special difference, the chief marke and note, whereby our faith is iustified in the blud of Christ, is discerned from the general faith of the Papists. &c. For the Papist dare not apply the promise of mercy to his owne soule. He countes it presumption*

(saith

Calo. Infirmis  
lib. 3. ca. 2.  
num. 7. ca.  
num. 35. 16

Certitudo ple-  
na et fixe,  
qualis de re-  
bus competitis  
et probatis esse  
solv.

La vie des  
Calv. ca. 130.

Disputatio  
Ratibon. pa.  
463.  
Vide Sledan.  
lib. 16.

pag. 94

The Prot-  
estants insis-  
ting faith.

Sermo. 5. pa.  
361.

pag. 362

pag. 26.  
et vnde vnde  
truth.

(as in

(as in truth it is, and for presumption counted and condemned by the Apostle, Rom. 11.20.21. 1. Corint. 9.27. Philip. 3. 11.12. Hebr. 4. 1.2. &c.) to say, *I am an elect, I am saved & iustified*. This is the vnderful faith of the Protestants, which to them is al in al. This M.B. calleth *their iustifying faith*. By this they eate Christ so, as no man doth besides them. By this they are sure of heaven: & in heauē, to be felowes equal vvith S. Peter & S. Paule: yea vvith the blessed virgin mother of God. For so Luther founder and first inventor of this faith writeth expressly. *Quia hac fide renati sumus, pares sumus in dignitate & honore D. Paulo, Petro, S. Deiparae virgini, ac diuis omnibus*. VVell, now that at last we know exactly, vvhath faith it is, vvhich geueth the Protestants so deep holdfast in their spiritual māducatiō, let vs retourne to our principal purpose. And as by this vvhich hath bene said of this special Protestant faith, I confesse M. B. hath a sufficient ground to chalenge such kind of eating (by this faith I meane) to him self and his companions Protestants, and to exclude out al Catholikes, be they as holy, as S. Peter or S. Paule, vvho never had such a special faith, and therefore could never thus eate Christ: so yet the blocke lyeth stil in M. B. vvay, and the rest of his contrauernitie, that by this faith evil Protestants receive Christ no lesse then good. For among the Protestants the most detestable and most blasphemous heretikes have this assurance of their iustification and remission of sinnes no lesse then M. B. or Iohn Calvin, or Luther him self, vvho by the helpe of an old man, vvho's name Luther expresseth not, saith M. Fox, (but belike it vvvas the same man), vvho in an other forme frequented Carlostadi<sup>o</sup>, & instructed him) first of al inuēted this special iustifying faith. For as after Luther al Lutherans have it most assuredly, and after Zuinglius al Zuinglians, and after Calvin al Calvinists: so the Anabaptists more then any of those former sects, and Libertines, & Familie of love, by vvord and deed, by life and death, most confidently chalenge to them selves this assurance, that they in Christ haue remission of their sinnes, that Christ

Page. 304.

Infinite pride

Luther Tom.

3. Enarratio

in 1. Petr. ca.

3 fol. 442.

The worst  
Protestants  
eate Christ as  
well as the  
best.

Fox vbi supra  
1 reg. 402.

Before, pag.  
4. 1. 43.

The strong  
extremes of the  
Anabaptists.

that Christ died for them, that he *shed his blud* for them, that they are spiritually vnited to Christ, they are inwardly so fed by him, and outwardly so clothed vwith him; that (as it is testified by sundry stories) many such Protestants, both men, vwomen, and maydens, long sidence in Bohemia, and of late in Holland, at none dayes in the sight of thousands, vwould vvalke naked thorough the streetes preaching the vvord of the Lord: and could not be vvithdrawen from that furious & vnnatural madnes by the terror of present death; continually even to death, and in death, some crying, *Praise the Lord*: others, *Open your eyes ye blind* Papists: others, *Revenge O Lord the blud of thy servants*: and thus not by vvords, as M. B. doth, but by deeds and facts, by patient suffering of death, approved they their confidence and assurance of such special faith, as M. B. teacheth, and Luther & the Calvinists describe. If then the Anabaptists (to make stay and ex-  
plicate this matter by them) vvhom Calvin condemneth for heretikes, and vvwhose martyrs though in shew marvelous holy, and in number never so many, he accounteth and calleth *martyres diaboli, the devils martyrs*, (by vvwhich name likewise the Lutherans cal the martyrs of Calvins sect) have this sure faith, that *Christ dyed for them* in special, and that Christ *shed his blud* for them in particular, and they in this sort spiritually eate Christ; how, vvith vvhat probabilitie can M. B. deny such eating to al Protestants of his owne sect, though evil livers, vvho much more certainly have this faith, and therefore much more spiritually eate Christ? If an heretike can have a constant persuasion in the death of Christ, and then al goes wel, and he therefore truly receives Christ by faith according to M. B. definition, how much more may a vvicked Calvinist, vvhom M. B. accounteth no heretike, receyve this constant persuasion? Hath an Anabaptist a mouth of the soyle, apt for such receiving, & hath not a Calvinist? Is evil life a greater bar to such receiving then naughty faith, vvhereas this receiving is vvrought only by faith, not by life?

*Prætolus in  
Elencho Al-  
phabet. lib. 1.  
ca. 1.  
See Fax Alb.  
and monumts.  
pag. 350.*

*Lambert. Hor  
renf. de turned  
tibus Ana-  
baptist. pag.  
57. &c.*

*Calv. Instru-  
tio. contra A-  
nabapt. pag.  
120. 121.*

*Vide Lava-  
ther. in his to-  
Sacrament.  
fol. 45. anno  
1537.*

*Before pag.  
397.*

*Ibid.*

*M. B. refused  
by his owne  
doctrine.*

*Sermo. 5. pa.  
271.*

*Beza in Con-  
fession. 4. num.  
20.  
Calu. Institu.  
lib. 2. ca. 3.  
num. 11. 15.  
22.*

*pag. 279.*

*Calu ubi sup.  
num. 19.*

*pag. 281.*

*pag. 282.*

And what need I to rest & exemplifie this by Libertines or Anabaptists, whereas the best & surest ground to refute M. B. in this point, is the general doctrine of Calvin and Calvinists. and the same preached at large by M. B. him self in these Sermons. For as M. B. is sure, that he is iustified, he is elect, he is saved, he hath this special faith which applieth Christ to him so properly and peculiarly. as though no man had interest in Christ but him self alone; so this faith, which is the right persin iustifying faith, and proper to the elect, being once obteyned, is never after lost, nor never can possibly depart from them. commit thy sinnes never so greavous and horrible. Thus teacheth Beza in the Confession of his Christian Geneva faith most plainly. This Calvin in his Instructions laboureth to prove very earnestly and diligently. This M. B. out of Calvin and Beza preacheth very directly, and expressely; and by scripture wickedly perverted seeketh to establish. *It is iure (saith he) and certain, that the faith of Gods children is never wholly extinguished. Though it be never so weake, it shal never viterly decay & perish out of the hart. Howsoever it be weake, yet a weake faith is faith, and such a faith, that the lest parcel or drop of it assureth vs that God is favourable, frindly, and merciful vnto vs.* Minima fidei gutta facit nos certo inimitu contemplari faciem Dei p' acidam, serenam, nobis omne propitiā, as writeth Calvin. M. B. having run a good while in this veyne, concludeth: For confirmation of my argument. howsoever our bodies be lole. or al dissolution, yet after our effectual calling within our scowles, suppose the fier be covered with snow, yet it is fier; there wil no man say, the fier is put out, for soe it be covered. No more is faith put out of the soule; for soe it be so covered, that it shew nether how nor lieth outwardly. Finally, he repeateth as a most sure principle: *It is certaine, that the faithfull have never the spirit of God tane from them wholly in the v'reatest dissolutions, though they become unthrifts, adulterers, &c.* Whereas then every Calvinist, who once hath tasted of Calvins iustifying faith, as hath M. B. can never possibly leefe that faith, but must of necessity

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cessitie retheyne it perpetually, though he fall into never so  
 great dissolution and filthines of life, become he a mur-  
 derer, an adulterer, a robber of churches, a sinke of ini-  
 quitie (as many such iustified and elect Calvinists are)  
 whereas I say, al that notwithstanding he is not for-  
 saken of the spirit of God, nor deprived of this special and  
 singular faith, which M.B. so oft hath told vs, is the on-  
 ly mouth of the soule, the only meane to eate and feed on  
 Christ: how can he possibly with any face or modestie,  
 with any learning or reason, deny that wicked men re-  
 ceive Christs body, whereas he alloweth, and that in-  
 fallibly to the most detestable men, the spirit of God and  
 this special faith, this mouth of the soule, by which most  
 truly, effectually, & spirittually the body of Christ is eate?  
 Let him with better advise marke this his owne  
 preaching, and doctrine of Iohn Calvin and his Geneva  
 church, and confesse it diligently with his other fan-  
 sie of evil men not receiving Christs body in their signe: &  
 he shal find this opinion to be altogether false, vnproba-  
 ble, and vnpossible to be conceived or beleved, and  
 star against their owne preaching and teaching. And  
 doubtles besides this special point of Calvinisme, which  
 is so pregnant, and direct to prove against M. B: the  
 general way of their doctrine, induceth the same; which  
 as it provoketh men to licentious and dissolute life, in  
 that it preacheth only faith to serve for Christian iustice,  
 so the verie issue of that solidian iustification is this:  
 when men in life are become most beastly and vicious,  
 then to make them most vaunting and glorious for this  
 constant persuasion, that by only faith in Christ they are  
 saved and iustified: for that (as Luther taught) nothing but  
 only infidelitie could damne such faithful Protestants of  
 his sect: as Zuinglius wrote; al such, if they beleve as he  
 preached, they forthwith were in as great favour with God  
 as Christ Iesus him self; and God would no lesse deliuer them  
 from hel, no lesse open heaven to them, then to his only begotten  
 sonne: as our first English Apostles and martyrs taught  
 and sealed with their blud, when we labour in good workes

*The over-  
 calving  
 over Christ as  
 well as the  
 best.*

*Manifest our  
 tradition in  
 the Calvinistic  
 doctrine.*

*The protestant  
 faith a root  
 of dissolute life*

*Luther Tann.  
 2. bb. de Cap-  
 titant. Babylon  
 ca. de Baptis-  
 mo.*

*Zuingl. Tann.  
 2. m. Alt. in  
 disput. Tigur.  
 fol. 62. d. Nam  
 minus facit  
 in quam  
 Christo filio  
 suo proprio.*



Fox *Alb. &*  
*monitionis pa*  
1335.

*lb. pa.* 1337.  
1339.

to come to heaven, we do shame to Christs blood. For having that particular persuasion, vvhetherof is spoken, if we beleeve that God hath promised vs everlasting life, it is impossible that we should perish. VVe can not be damned, except Christ be damned: nor Christ saved except we be saved. VVe have as much right and as great to heaven, as Christ, vvhathsoever our life or vvorks be. For al they erre that thinke they shal be saved, when they have done many good vvorkes. For it is not good life, but alonely, a stedfast faith and trust in God, that may bring vs to heaven, be our sinnes never so great, and that it seeme vnpossible for vs to be saved &c. This is the very pith & substance of the Luthetan, Zwinglian, Calvinian, English and Scottish Theologic touching only faith, & this inferreth cleane contrarie to M. B. that vvickedne instructed in the Protestant schoole, may have, and by comon reason and discourse have, as constant persuasion to be iustified in Christ, as men of more honest life. And therefore vvhereas M. B. saith, that such bad Protestants lacke a mouth of the fowle, that is, lacke a constant persuasion in Christs death, vvhereby Christ is cate: he speaketh like a man that lacketh a face, that lacketh a forehead, or at best, that lacketh vvrit, that lacketh knowlege, that hath no skil in his owne Theologie, in his owne religiō, which by plaine & manifest reason and prooffe, yea by experience & ocular demonstration assureth vs the contrarie.

*Pa. 99. 100.*  
101.

*Catholike*  
*saith.*

The rest of this Sermon, vvhich is principally in commending and magnifying the vertue of faith: that by faith vve have an interest, title and right in Christ, by faith we possesse Christ: that true faith is a strange ladder, that wil climb betwixt the heaven & the earth: a cord that goes betwene heaven and earth, that couples Christ and vs together &c. al this and much more, as it is wel spoken of the Christian and Catholike faith, so being applied to the Lutheran, Calvinian, Anabaptistical, and Scottish presumption, that rash, and brainsick imagination before described, vvhich the Protestants call faith, never vvord of it is true. By that vve have no right, title, or interest in Christ, but the devil hath a right, title, and interest

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in vs. By it we possesse not Christ, but are possessed of his  
enemie. It is no ladder reaching to heaven, no cord that  
goes thither, but it is a steep breake-neck downefal, sen-  
ding to hel. a rope or cable of pride, by which as the first  
Apostata Angels vvere pulled downe from heaven to  
hel, and there tied up in eternal darknes, so by the same  
pride, arrogancie, & presumption (albeit these men bap-  
tise it by the name of faith) al proud schismatiks and he-  
retikes, Apostataes from Christs Catholike church, des-  
pisers of that their mother, and therefore true children  
of that first Apostata Lucifer their father, must looke to  
have such part and portion, as their father hath, whose  
example, and as it vvere footesteps, in this arrogant and  
Satanical presumption and solidian confidence they  
follow.

1. Pet. 3. 4.

Job. 41. 23.

## Of tuitching Christ corporally and spirituallly.

### The Argument.

M. B. guilefully magnifieth the spiritual manducation by  
faith, to exclude the spiritual manducation ioyned with  
corporal manducation in the sacrament.

The definition of faith given by S. Paule, and cited by M. B. is  
examined, and by it is cleerly proved, that the Protestant  
faith, which they cal so, is no faith, such as S. Paule mea-  
neth, but mere fancies and imagination.

Christ in this world did esteeme of carnal cognation, which M.  
B. wickedly denieth.

His wicked corruption of Christs words, that Christs flesh is  
vnprofitable, is directly against Christs owne preaching,  
and our faith of the incarnation. He in taking from the  
body al real coniunction with Christ, insinuateth a denial  
of the resurrection of the body, as Luther and the Luthere-  
ans prove plainly against the Calvinists.

M. B. his objection taken out of the Gospel, that corporal tuit-  
ching

thing of Christ is unprofitable. *Why* Christ required faith, & what manner of faith in them whom he cured from diseases. The place of scripture which M. B. objecteth (as likewise many other) prooves the cleane contrarie of that, for which he pretende it is, viz. that corporal touching was a more immediate cause of health, then touching by only faith. Many had benefite of Christ by only corporal touching of him: much more by both corporal & also spiritual receiving him in the B. Sacrament.

## CHAP. 16.

I.



Ence forward the principal argument concerning the sacramēt, newly entered of (for here is much tedious repetition of old things, of the vword sacrament, vvhath word is necessarily required to make the sacrament, the doctrine of fodes, and confirmation of mens right and title by seals &c. vvhich being already drawn in to their several places, and answered before, I vvil therefore omit here) consisteth ether in refelling the Catholike doctrine touching Christs real presence, or in confirming a vulgar opinion, that Christ is eaten by faith: vvherein he bestoweth many vwords, vvhich of them selves are not amisse, but that they are applied to an evil end: as, that the spirit of God writeth Christians to Christ: that Christ is conioyned to vs with a spiritual band: that this is wrought by the power and vertue of the holy spirite, as the Apostle saith 1. Cor 12. 13. that all faithfull men and women are baptized in one body of Christ, that is, are conioyned and fastned with Christ by the moyen of one spirite &c. that faith is a spiritual thing: that it is the gift of God powred downe in to the hart of men and women, wrought in the soule of every one, and that by the mighty operation of the holy spirite: that we eat Christ spiritually by remembering his bitter death and passion, &c. These and a number such other sentences, in which he spendeth many pages of this sermon, are in them selves good, true, Christian, and Catholike. But when he

applied

p. 118.

p. 117.

p. 108.

p. 109.

# TO M. B. SERMONS.

377

applicth al this coniunction of the spirit to exclude the  
 coniunction vvhich is wrought by Gods spirit to, but  
 yet not only spiriually, but also corporally: vvhhen he  
 acknowlegeth no other receiuing of Christ in the sacra-  
 ment then that vvhich is vvrought as vvell vvithout the  
 sacrament, vvhhen soever vve remember his death and  
 passion; vvhhen he so aduanceth this manducation by  
 faith, as though there vvcre not only no manducation  
 so profitable, but also besides that, no true manducation  
 of Christs body at al: in this he plaicth the sophister in  
 vndermining one veritie by commending an other: he  
 plaicth the part of a craftie enemy, vvho sheweth bread  
 in the one hand, and vvhen we behold that, striketh vs  
 on the head with a stone, which he holdeth in the other:  
 in one vvord, he plaicth the very heretike, vvho ether  
 thinketh him self, or would his audience to thinke, that  
 one part of Catholike faith gaynsaith an other; that the  
 spirit of God vniting Christians vvith Christ their head  
 spiriually, excludeth al corporal participatiō. which mozt  
 of al, confirmeth & increaseth that spiriual cōiunction:  
 that spiriual eating by faith or remembering Christs  
 death & passion, is an enemy & opposite to the real con-  
 iunction of his body, vvhich Christ him self appointed  
 for that special end amonges other, that it might streng-  
 then our faith & spiriual māducation both in the sacra-  
 ment & out of the sacrament, and make vs perpetually  
 more mindful of his death & passion. Vnto vvhich mind-  
 fulnes & careful meditatiō, we are a thousand times more  
 stirred by one thought, vvhhen vve conceive the same his  
 most precious body here truly and really present, and  
 though glorious, eternal, invisible, and indivisible in it  
 self, yet visible, divided, and broken in the sacrament for  
 our benefite and nurriture; vve are I say more stirred to  
 remembrance of Christs death and passion by one such  
 cogitation, then by al the bread broken, and al the can-  
 kardes of wine, that are in a vvhole yere filled out and  
 emptied by the bretherne and sisteme in al the suppers &  
 communions of Scotland and England.

*Harsh?*  
*vast.*

*Spiriual and*  
*duc-tion ex-*  
*cludeth*  
*corpore,*

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*Objection.*  
*Pag. 110.*  
*111.*

*Answer.*

*Pag. 111.*

*Before, pag.*  
*119.*

*Faith not the*  
*only iewel of*  
*the soule,*

*Galat. 5. 22.*

*1. Timoth. 3.*  
*23.*

*1. Ioan. 3. 27*

*Hebr. 4. 16.*

*Rom. 8. 15.*

*Galat. 4. 6.*

*Rom. 8. 16.*

*1. Ioan. 1. 31*

*2. 4. 17.*

¶ Before M. B. come to extol his spiritual manducation by faith, he frameth an obiection, as made by the Catholikes; and by answering the same, maketh way as it were, and entrance to that matter. His obiection is this. *If (say they) Christs flesh & blud be not received but by faith in the spirit, then we receive him but by an imagination, by a conceit and fantasie.* This is the obiection, as he frameth it; vvhich albeit it be none of ours, if it be taken generally, as though al manducation of Christ our of the sacrament were *imaginarie* or *fantastical*, which it were to speake or think; yet being applied to the Protestants receiving by their faith, it is good, and for such I acknowledge it. For their receiving by their faith, is mere imaginarie and fantastical, to speake the best. And let vs see, how M. B. can answer this obiection. So (saith he) *they count faith an imagination of the mind, a fantasie and opinion. But if they had tasted and felt in their sowles, what faith brings with it, alas they would not cal that spiritual iewel, & only iewel of the soule, an imagination.* That we account faith an imagination or fanisie, is false; though one of the founders of your faith, that is Zuinglius, and his Tigurine church cal it so. Howbeit we cal it not so, nor thinke of it so, but esteeme it as a verie iewel of the soule, though not the *only iewel*, as yow falsely terme it. For that besides the cardinal vertues which also are *jewels of the soule*, and a number of graces of the holy ghost reckened vp by the Apostle: every man that hath a litle skil in his Christian Carechisme, knoweth that among the 3. Theological vertues, hope is a *iewel of the soule* as well as faith; and charitie a *iewel of the soule* more precious and better then faith, as the Apostle expressly teacheth, 1. Cor. 13. 13. and by the one and the other is engendred in good Christian Catholike men a great confidence, ioy, and consolation of mind: and by the one and the other they feele in their hartes the holy ghost making them to crye *Abba, pater*; they hope confidently by the testimonie of that spirit, that they are the children of God and his bryers. And by this firme hope, vvhich the Apostle significantly

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significantly calleth the confidence and glory of hope (not of faith) they patiently expect and attend that which yet they see not. Thus vve speake and thinke of Christian and Catholike faith, and never cal this, *imagination or fanisie*. But if yow aske, vvhether we make so light account of the Protestant faith, that vvvhich was invented by Luther vvith the *help of his old man*, after received by Zu-  
 inglius, and set forth by Iohn Calvin; this in deed vve account a very imagination and fantasie, or rather a most vvicked presumption and damnable arrogancie. And what can yow say to the contrarie, or reprove vs for thus thinking, and thus saying? Mary say yow, the *Apostle* describing it, *Hebr. 11. 1. cals it a substance and a substantial ground. Looke how wel these 2. agrees, an imagination, and a substantial ground. They cal it an uncertaine opinion fleeting in the brayne and fantasie of man: he cals it an evidency or demonstration in the same definition. Hereof M. B. concludeth: See how plat contrarie the Apostle and they are in the nature of faith. If a man should aske yow, in vvhat Apostle yow find this definition of faith, I suppose your answer would be, in the Apostle S. Paule, vvhom by the name of the Apostle we commonly meane, and who is vniversally of Catholikes esteemed the author of that epistle. If yow answer so, as of necessitie yow must;*

*Hebr. 3. 6.  
Rom. 8. 23.*

*Before, pag  
304. 6. 6.*

*Pag. 111.*

*S. Pauls epistle to the Hebrews denied by the Calvinists.*

*Beza in the end of Calvins life.*

*Vpon the Actes of the Apostles.*

*Vpon al the Epistles of S. Paule.*

*Item*

*Vpon the Epistle to the Hebrewes.*

as though this vvvere none of S. Pauls: & so both Calvin & Beza labour to perswade both in the argument, & also in their comments vpon the same Epistle. But let this passe. Come we to the Apostles definition, vvvhich is this,

*Calv. et Beza in arguments huius epistolae. et in cap. 2. v. 30.*

*Faith*

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*The nature &  
description of  
faith.*

*Faith is the substance, or substantial ground of things which are to be hoped for, an argument or sound & firme probation and perswasion, (not as M.B. wil have it, an evidence and demonstration, for evidence and demonstration is against the nature of faith) of things which appeare not, nor are comprehended by reason, and therefore are not evident, as demonstrations are to reason and vnderstanding: and yet for obedience to God and his vvord, which passed al humane evidence and philosophical demonstration, we frame our wil to obey it, and by the same, make our vnderstanding to geve firme assent and beleefe vnto it, how so ever humane reason or argument suggest the contrarie. As for example: in the Catholike Church vpon Christs vvord, assuring, that in the sacrament is his true natural body, the same vvhich was deli. e. & crucified for vs: to al Catholikes how so ever they live wel or ill, faith is a substance, ground, and foundation of this veritie: a sound, firme and vnremovable probation and perswasion that thus it is, although it appeare not evident to them, nether can they prove it by any demonstration or manifest reason, if they be once removed from the vvord of God & authoritie of faith. By such faith (saith the Apostle) we beleefe the creation of the world, and al things vvhich are therein. By such faith Abraham and Sara old and barren, received power to have a child, because they beleefed he was faithful who had promised: vpon vvhich promise and vvord of God they so rested, that they hoped against hope. For vvhich cause, of one man even dead by common estimation, there rose husbands in multitude like the sand of the sea. This faith vvvas the right cause, why Abraham at Gods vvord was fully resolved to have offered in sacrifice his only begotten sonne Isaac, in vvhom the promise of such infinite posteritie, and the Messias to come was made. And though he could not see by ordinarie reason or discourse, how the performance of that promise could stand vvith the death of that his only sonne, in vvhole life and by vvhole life the promise was to be fulfilled; yet thorough this substantial ground of*

*Rem. 4.*

*which he*

of things which are  
 firme probation  
 ,an evidence and  
 ration is against  
 ere not, nor are  
 are not evident,  
 understanding: and  
 which passeth  
 demonstration,  
 ame, make our  
 beleeve vnto it,  
 ent suggest the  
 e Church vpon  
 ment is his true  
 red & crucified  
 ey live wel or  
 lation of this  
 probation and  
 re not evident  
 emonstration  
 ved from the  
 h faith (faith  
 e world, and  
 Abraham and  
 e a child, be-  
 romised: vpon  
 rested, that  
 man even dead  
 multure like  
 uic, why A-  
 o have offe-  
 , in vvhom  
 the Messias  
 or see by or-  
 ance of that  
 hat his only  
 omise was  
 ground of  
 God, he

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faith he perswaded him self, that albeit he could not re-  
 concile those two points which seemed to him contra-  
 rie, yet God vvas able to do it, vvhoe could rayle him vp  
 after death, and so after death make him to beget chil-  
 dren, and multiplie as he had promised. To this end the  
 Apostle Paule referreth his examples and discourse of  
 faith, that by it, as by a sure, certain and infallible rocke,  
 ground worke, or foundation, in al aduersities we are  
 sustained, borne vp, and confirmed in assured beleeve of  
 vvhath soever God hath said & promised, ether touching  
 this life or the life to come. And vvhath maketh this for  
 the Lutherish or Scottish special faith, vvhetherby every  
 Protestant, Lutheran, Zuinglian, Anabaptist, or Calvinist  
 vvarranteeth him self, that his sinnes are remitted, that he  
 is an elect, he is iustified, he is the sonne of God, and as  
 sure of heauen as Christ him self? VVhat one sentence,  
 worde, or peece of vvorde findeth he ether here in this  
 place of S. Paule, or in the whole corps of scripture to co-  
 firme this special faith? S. Paule a 100. times speakeeth of  
 faith, & of diuers fruits & effects of faith: but among  
 the al, what one place is there, where faith signifieth, that  
 every particular man is bound thus to beleeve? that such  
 beleeve is necessarie as an article of his Creed, vvithout  
 vvhich he can not be iustified, nor communicate vvith  
 Christ? Let any such text of Apostle or Euangelist be  
 shewed, and I yeld. If there be no such place, as questi-  
 ons there is none, and this kind of faith being but lately  
 inuented by Luther and his old man, and never heard of  
 before (and lest of al among the Apostles) therefore can  
 not be mentioned in any part of the Apostles vvritings;  
 it is as vnfit to applie the Apostles speeches of the Ca-  
 tholike faith, to this Lutherish & Calvinist faith, as it is to  
 applie the Euangelists words spokē of Simon Peter prince  
 of the Apostles, to Simon Mag<sup>s</sup> prince of al heretikes; or  
 to interpret of Beelzebub the god of Accaron, the duties,  
 honors, & sacrifices appointed for the God of the He-  
 brewes, the creator of heave & earth. And this place which  
 M. B. mentioneth, is so far of frō approving that Lutherish  
 faith,

No similarity  
 betwene S.  
 Pauls faith  
 & the Calui-  
 nists.

Before, pag.  
 104

4. Reg. 1. 2.



*The Calvinists  
faith refuted  
by S. Paul. &*

*al Catholikes.*

*No saluation  
out of the Ca-  
tholike church*

*Cato. Institut  
lib. 4. ca. 1.  
num. 37.*

*Ib. num. 33.*

*Ib. num. 4.*

*The Calvinists  
faith refuted  
by many Pro-  
testants.*

faith or presumption, that it cleane overthroweth and destroyeth it, not only in the iudgement and verdict of a Catholike man, but even of M. B. him self. For the faith whereof the Apostle speaketh, is a sure & substantial ground, for that it is built vpon gods word, which is most certaine & infallible, and so vvith that there can not possibly be ioyned any falsitie, as is manifest, no more then god can be false in his word or promise. But that Luther, Calvin, Beza, M. B. and every Protestant is elect, hath remission of his sinnes, & is iustified; this is not only false in the iudgement of every Catholike, but also of the most learned Protestants. Of every Catholike, because he knoweth by gods word, that out of the Catholike church & ministerie of the same, is no remission of sinnes, as the forme of our Creed teacheth vs, & Calvin him self graunteth. By the very order of the Apostolical Creed we learne (saith Calvin) that perpetual remission of sinnes resteth in the Church: because in the Creed, so soone as the church is named, by and by ensueth remission of sinnes. And this benefit is so proper to the church, that we can not otherwise enioy it, except we remaine in vnitie of the church: out of whose lap no man may hope for remission of sinnes or saluation, as witnesseth Esai. 37. 32. Iosel. 2. 32. Ezechiel. 13. 9. Psalm. 106. 4. VWhereas then no kind of Protestant remaineth in the Catholike Church, but is departed thence vnto several & particular congregations, some after Luther, some after Calvin, some after Rotman, & some after other Sect-masters: therefore in the iudgement of al Catholikes (confirmed also by the testimonie of Calvin, and authoritie of scriptures) it is very false and vnpossible, that any Protestant remainyng in his sect, should have remission of his sinnes, and be iustified. It is false also (for a great part) in the opinion of M. B. of Calvin, and the Calvinists: item of Luther and the Lutherans them selves. For albeit Luther the first father and inuentor of this faith reckeneth it perhaps as sure as any article of his faith, that he and al his scholars the Lutherans have remission of their sinnes: yet he beleeveth not so, nor can beleue  
so of

so of Zuinglius and the Zuinglians, nor yet of Calvin and the Calvinists, al vvhich he accounteth for detestable heretikes, as il, or vvorse then Turkes. For so it is vvell knowen, that he evermore vntil his dying day wroote & exclamed against them. And the like thought Zuinglius and Calvin vvith their brood, of Luther & his sectaries, as in part hath bene signified before. VVherefore this special faith and perswasion being common to every sect of Protestants, Trinitarians, Arnians, Anabaptists, Zuinglians, especially to the Lutherans, who vv ere first possessed of it: vvhereas yet M. B. if he folow Calvin, must needs graunt, that these sectaries divided from his Calvinia church, notwithstanding their special faith have not remissio of their sinnes, are not justified, are not elect: hereof he may learne most certainly, that this false faith conteyning certain and manifest falsitie, is not the faith which S. Paule calleth a *substance* or *substantial ground*, as which hath in deed no substance, or ground, or firmenes in it, but is a mere fansie, a mere toy & imagination taken vp by every lightbrayned heretike, common to al alike, & by which al alike have remission of their sinnes in particular, one as much as an other, that is, never a vvhit at al. And therefore if *the chief & principal eating of Christs flesh & drinking his blud*, stand in this special faith, he telleth vs, then *his chief & principal eating of Christs flesh* is nothing. For in thus eating, he eateth nothing but lyes and heresies, and feedeth on them, vv which is not very good nurrature for his sowle: and sudas vvhen he sold Christ, did eat Christs flesh as spiritually, as any such beleeuving Protestants, vvhen they eate Christs flesh by such a false faith.

Agreeably to this foundation vv which he layeth, thereo to build the rest of this sermo, he proceedeth; heaping together a nuber of most absurd propositions, which might rather become a Jew, then a Christian; if some Protestants bearing the name of Christians, were not as il as Iewes. For he so runneth on in extolling his spiritual dealing vvith Christ by this wicked presumptuous, faith (so to cal

Cap. 3. num.  
1. 2. &c.

B. fore. pag.  
297. 299.

it) that he wholly overthroweth the mystrie of Christs incarnation, & living, and doing here in the world. For see how he goeth on: *The carnal band, whether it be the band of blud running thorough a race, or the carnal mixing of flesh with flesh, that carnal band was never esteemed of Christ in the time he was conversant here in earth, he made nothing of that band.* VVhat vicked speech is this? Doth God by the very finger of nature, (besides his written vvord, vvherein we are willed to honor our father and mother) imprint in the hart of every good child, a reverence, honor, regard and estimation of his parents; and had our Sauour Christ Iesus no reverence of that carnal band, vvhich him self specially commended? VVhat scripture teacheth thus? VVhere leaeneth M.B. this doctrine? Doubles no vvhere. For albeit in the gospel, when some maliciously went about to interrupt Christs preaching by mentioning his mother and bretherne, he preferred the doing of his office, and service of his father, and preaching of his vvord, and saving of sowles, before carnal kinned then importunately and to evil purpose objected, shewing that we should ever preferre gods service before humain respect; and diuine, spiritual, and heavenly blessings before vvordly and fleshly curse or civillie; yet to inferre thereof that *Christ esteemed not the carnal band, that he revered not carnal coniunction, that in manner he denied that band*, this is a vicked illation out of Christs vvord: and as wel might he have inferred vvith Marcion and Manicheus out of this same place, that Christ was not carnally borne of the virgin his mother, but phantastically; and as the English Protestants of the familie of Love teach, that Christ was borne of the virgin Marie, no other wise then he is borne of their flesh: and such illatiō or cōsequence drawn from those words by Marcion, Manicheus, and these English gospellers, is as right as his. If M.B. had done, as some times the good auncient fathers do; that is, preferred the spiritual cognation before the carnal, because the one is vniuersal, the other particular; the one good and available of it self, the other not

328. 119.

Math. 23. 4  
Luc. 11. 29.  
Euid. 20. 12

An objection  
answered.  
Math. 23.  
49.  
Luc. 11. 29.  
Math. 23. 9

ps. 119.

Afternoon in the  
vacuum.

Articles of  
the Familie  
of Love, printed  
in London  
An. 1578.  
Art. 48.

TO M.B. SERMONS.

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other not so, except it be ioyned vwith the spiritual; the  
 one, the right vway to saluation ordeyned by Christ, who  
 living and preaching tended to plant in al men such spi-  
 ritual conjunction, vvhetheras the carnal cognition vvas  
 not ordeyned as a meane to iustifie any, though in it, and  
 by carnal cognition Christ vvas made man, vvheryby  
 iustification, redemption, & saluation is vvrought in  
 al: if thus M. B. had compared them, and preferred  
 the one, his preaching had not bene amisse. But simply  
 and rudely to disgrace and disanul the one, as though it  
 vvcre of no moment or commendation in the scrip-  
 tures, this is vvicked, heretical, & inexcusable. Christ as  
 the gospel teacheth, lived vwith the virgin his mother &  
 Ioseph his supposed father, *et erat subditus illis*, and was  
 obedient to them, and therefore somwhat esteemed them.  
 Before he tooke flesh of his mother, he replenished her  
 vwith al grace, and made her blessed among al women,  
 vwith this prerogative, that al Christian nations and gene-  
 rations vvich vvcre to be borne, should ever honour her  
 and account her for blessed in a singular sort. Here vvas  
 some esteeme of carnal cognition. VVhen the Angel  
 from God said to her, *Tow hast found grace with God*, *Ecce*  
*concipies in vtero & paries filium: bebo'd thou shalt conceive*  
*in thy womb and beare a sonne*, accounting this verie con-  
 ception and childbearing a great grace, here vvas some  
 reverence and regard of carnal band. VVhen Christ  
 hanging on the crosse, in the extreme anguishes of death  
 commended his mother to S. Iohn, it vvas a signe, he  
 had some esteeme of her. Briefly, vvhetheras he said in his  
 law vvich he gave to Moses: *Maledictus: qui non honorat*  
*patrem suum & matrem suam: Cursed is he that esteemeth*  
*not his father & mother*, vve may assure our selves,  
 that this is a cursed collection, whereby this prophane  
 minister gathereth out of Christs vvords, that he ho-  
 nored not, nor revered, nor esteemed his mother  
 or the carnal band vvich he had with her: vvich if  
 he had done, or had bene ashamed of her, he vvould  
 never have bene borne of her, as noteth S. Chrysostom  
 vpon

*Christ bene-  
red his mother*

*Luc. 8. 51.*

*Luc. 1. 28.*

*Ibid. 1. 48.*

*Ibid. 1. 38.*

*Iohn. 19. 27.*

*Deuteronomio  
27. 16.*

*Chrysost. de  
Marth. hom.  
43.*

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upon that place of S. Matthew.

4

Tag. 229.

The meaning  
of Christs  
words, Iohn  
6. The flesh  
profiteth no-  
thing.

Rom. 8.  
Gal. 3.

Iohn. 6. 63.  
64. 65.

Math. 16.

An other of his collections as good and Christian as this, foloweth in these vwords. *Saith not Christ him self Iohn 6. to draw them from that sinister confidence, that they had in his flesh only, My flesh profiteth nothing, it is only the spirit that quickens?* In these few vwords M.B. sheweth 2. or 3. very heretical trickes. First, in perverting the sense of this question like a Capernaite or Nestorian, and drawing it to the flesh only: as though we reasoned of Christs flesh only to be given in vulgar and grosse manner, as the Capernaïtes imagined; or as though we conceived it to be the only flesh of a man separated from the spirit & divinitie (the founteyne of life) and so unable to geve life: which was the sense and meaning of the Nestorians. Next, he plaiech an heretical part, in giving to Christs words what interpretation and meaning him self pleaseth, expounding that of Christs only flesh, which the very drift & circumstance of the place proveth not to be meant of Christs flesh, or any flesh at all, but only of fleshly and carnal vnderstanding of Christs spiritual vwords, according to a common phrase of scripture. For after these vwords, *The flesh profiteth nothing*, it foloweth immediatly, *The wordes that I have spoken to you, are not flesh, but spirit & life.* But there are certaine of you which beleve not. Therefore did I say to you, that no man can come to me, vnles it be given him of my father. VVhich vwordes have this plaine and necessarie coherence: *My wordes are spirit and spiritually to be vnderstood, and so geve they life.* They are not flesh, nor to be vnderstood after a fleshly sort, as do these Capernaïtes. For so they are not life. They are to be vnderstood & comprehended by faith, not by sense or reason: which *saith because you want*, and folovv your sense and carnal conceites, therefore you are offended at them. So true that is which I said to you, that no man can come to me, and in this sort eate my flesh, except it be given him of my father, except my father draw him, and illuminate his vnderstanding. For flesh and blud, humane

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vvit, discourse, and intelligēce can not reveale these mat-  
ters, but only my father vvhich is in heaven. This is a  
plaine, evident and true sense of Christs vvords, and  
thus every part aptly ioyneth & iustificth one an other :  
vvh whereas if in the first, ye take flesh for Christs flesh, &  
the spirite for Christs spirite, there vvill be made ether no  
sense, or a very hard sense of the vvords folowing, as the  
Christian reader by diligent conference of the place may  
perceive. And thus the auncient fathers interpret the  
place: S. Basil, S. Chrysostom, S. Austin, Theophilact, and  
others, of vvhich S. Chrysostom (to alleage one in steed  
of many) as it vvete of purpose writing against M. B.  
*The flesh profiteth nothing* (saith he) *Christ speaketh not this of*  
*his flesh. Absit. God defend we should so thinke, but he speaketh*  
*of those who understand his words carnally. The flesh profiteth*  
*nothing, is not mean: of the flesh it self, but of the fleshy vn-*  
*derstanding. And in the same place: flesh & fleshylnes here*  
*is spoken of them, vvho make doubt & move questiō,*  
*Quomodo possit carnem suam nobis dare manducandam, How*  
*Christ can geve vs his flesh to eate: But Christs words are spi-*  
*rite and life, that is, are spiritual, conteyning no carnall: ie or*  
*natural consequence in the maner of geving his flesh: but*  
*are free from al earthly necessity, and the lawes of this life,*  
*as declaring the true geving and receiving of his flesh to*  
*be after a divine, mystical, & supernatural vvay. The su-*  
*marie sense of it is geven in these vvordes of S. Paule:*  
*Animalis homo non percipit ea que sunt spiritus: the sensual*  
*and carnal man perceiveth not those things that are of the spi-*  
*rite of God. for it is foolishnes to him, & he can not vnderstand*  
*them. But the spirite of God it is vvhich revealeth them.*  
A third heretical part, and the same vvorse then ether of  
these two, is that he addeth to Christs vvords, & there-  
by most vvickedly corrupteth them. Christs vvords are  
as he telleth vs: *It is the spirite only that quickens, and my*  
*flesh profiteth nothing.* But vvhere hath Christ these  
vvords: VVhere maketh Christ any such opposition be-  
twene his flesh and the spirite? VVhere saith he, that it is  
the spirite only that quickens? VVhat impudent sawcines  
and vvickednes

*Basil. lib. de  
baptis. ca. 2.  
August. de  
doctr. Christ.  
lib. 3. ca. 12.  
Theophilact.  
in 6. loan.  
Chrysost. in  
loan. homil.  
46.*

*1. Corinth. 2.  
14.*

*1st. v. 17.  
22. 23.*

*Christs vvords  
corrupted sa-  
tralogically.*

& vickednes is this, to thrust in of your owne this particle *only*, and to ioyne it to the *spirite*, thereby to take from Christs flesh al force and vertue of quickening, vvhich Christ in this same chapter ascribeth to his flesh most expressely? Again. VVhere saith Christ *my flesh* profiteth nothing? vvhath a vicked, and execrable, and double iniquitie is this? First to say, that Christs flesh is vnprofitable, and then to father this bla'phemous truth vpon Christ him self? Saith not Christ him self again and again the cleane contrarie? Saith he not

*Iohn. 6. 51.* the chapter by yow noted : *I am the liuing bread which*

*came downe from heauen. If any man eate of this bread, he shall*

*live for ever, and the bread which I wil geue, is my flesh which*

*I wil giue for the life of the world?* Saith he not in the same

*Ih. v. 54.*

*place: He that eateth my flesh, and drinketh my blud, hath life*

*everlasting, and I wil raise him vp in the last day?* Are not

*Ibid.*

these Christs owne vvords, *my flesh is meate in deed, and*

*my blud is drinke in deed. He that eateth my flesh and drinketh*

*my blud, abide in me, & I in him?* If these be Christs

owne vvords, and if to have life everlasting, to be raised

that life in the last day: if to abide in Christ, and Christ to

abide in vs, be some profite, and al this Christ him self

ascribeth directly to his flesh, which is the chief and principal

*See S. Cyril  
in Ioh. 6. 4. 5.  
15. 16.*

instrument conioyned vwith the diuinitie vvhether

God vvorketh these effects: vvhath Iewish impudencie &

infidelitie is it to say, that Christs flesh *profiteth nothing,*

*which flesh giveth life to the whole world?* Doubles

Christs flesh had profited nothing, Christ vvould need

haue take flesh, nor come in to the world, vvhich he did

to this end that *in his flesh, & by his flesh, he might reconcile*

*sinners: that by his flesh he might make an end of that enmity*

*which was ether betwene Iew and Gentil, or God*

*and I man: and in the body of his flesh (as the Apostle speaketh)*

*might reconcile man to God, and by the same his flesh*

*open for vs the vvay to heauen. And therefore M. B.*

denying Christs flesh to be profitable, vvare as good as

say vwith our Familianes, that Christ never came in flesh

but only in spirite and mystically: and so al Christians

may say

*Christs flesh  
saue in the  
world.*

*Rom. 8. 3.  
Ephes. 2. 14.*

*Coloss. 1. 22.*

*Hebr. 10. 10.*

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may say to him and of him, with S. Iohn, that he *is not* confessing that *Christ came in flesh* (vvhich by plaine consequence he flatly denieth) *is not of God but of the devil*, he is a very seducer, and an Antichrist.

2. Iohn. 7.

1. Iohn. 4. 2.

Page. 115.

116.

M. B. his self.

A third collectiō he maketh of like qualitie vvvith the former, in these words: *Suppose Christs body be not put in the hand or mouth of thy body. And wherefore should it? Hath he not appointed bread & wine for the nurriure of thy body? and may not they content you? Are they not sufficient to nourish you to this earthly & temporal life? God hath appointed Christ to be delivered to the inward mouth of the soule. The flesh of Christ is not appointed to nourish thy body, but to nourish thy soule in the hope & in the groweth of that immortal life. And therefore I say, suppose the flesh of Christ be not delivered to the hand of thy body; yet is it delivered to that part that it should nourish.*

Answer.

Here a man might demaunde of M. B. how he cā match these words vvvith the last. If Christs flesh profite nothing, how nourisheth it the soule to life immortal? If it may nourish the soule, vvvhy not the body? or how is Christ potent to profite the one, and impotent to benefit the other? Nay if it profite nothing, how can it be beneficial ether to body or soule? Next, the reader may marke how directly his vvords tend to denial of the resurrectiō of our bodies, which in deed is an opinion already much spread among these bretherne; and this denial of our corporal communication vvvith Christ, helpeth it forward exceedingly. For as though there vv ere no difference between the body of a man and of a beast, both which once dying should lie & rotte eternally, vvhat need Christs flesh (saith he) *for the nurriure of our body?* May not bread and wine, and flesh & fish, & such other good cheere as vve have in Scotland, content you? *Are not they sufficient to nourish you to this earthly and temporal life?* Yes truly. And if vve had no more to looke for but this earthly and temporal life, vvich belike is all that M. B. and his fellow ministers care for, then earthly and temporal vittailles vvould serve and suffice vs abundantly. But vvhereas Christians have an other life vvich they ex-

The flesh of Christ feedeth to eternal life.



Lea. 6.

Before, pag.  
169. 170.

The Calvinists  
condemned for  
Sadduces by  
their fellow  
Protestants.

pect besides this *earthly and temporal*: vvhereas they hope, that not only their sowe, but their body also shal enjoy *life immortal*; they can not content them selves vvith *bread and wine*, and flesh and fish, and such other belly cheere, vvith vvich these Sadduces and Epicures can nourish their bodies to an *earthly and temporal* life, & therewith *wel content* them selves looking no farther; but they require such food, such meate, as feedeth both body and sowe to life eternal. VVhich seing Christ promised, and promised that to that end he vvould geve his *orne* body the *bread of life*, vve therefore in respect hereof condemne this Geneva bakers bread and tapsters vvine, and tel M. B. that in thus preaching, he preacheth like an Epicure, like Marcion, like Cerdon, like a number of his fellow ministers and Gospellers of this age, vvho vpon pretence of the immortalitie of the sowe, deny the immortalitie & resurrection of the body; both vvich our saviour by imparting his precious body to both, nourisheth to life immortal: and these vvicked and prophane Sadduces by denying that grace vnto the one, take from it so great a help and instrument of eternitie & immortalitie, vvich in time also they vvil doubteles deny and take from the other. Hereof hath bene spoken before, vvhere vvas shewed, that the auncient fathers drew from this communication of Christs body vvith our body, a very common and very effectual argument to prove the resurrection and immortalitie of our bodies. Here let it suffice to vvarne the reader thus much, that as of old in the primitive church, Cerdon, Marcion, Basilides, Carpocrates, and such other Archheretikes denied the resurrection of our bodies; & the Catholike fathers, S. Irenaeus, S. Gregorius Nyssenus, Tertullian, S. Hilarie, and others argued against them out of this Catholike veritie, that our bodies being made partakers of Christs body in this B. sacrament, vvhere thereby assured of resurrection & life eternal; so in our daies not only Catholike vvriters & bishhops, but even Luther also & the Lutherans accuse and condemne the Calvinists and Sacramentaries

as gilty

as they hope,  
also shal enioy  
her belly bread  
res can nourish  
& therewith  
; but they re-  
both body and  
t promised, and  
ve his *owne* body  
ect hereof con-  
sters vine, and  
cheth like an E-  
number of his  
age, vvho vpon  
le, deny the im-  
both vvich our  
to both, nur-  
ed and prophane  
e one, take from  
nitie & immor-  
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nt fathers drew  
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ument to prove  
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much, that as of  
rcion, Basilides,  
likes denied the  
ke fathers, S. Ire-  
n, S. Hilarie, and  
s Carholike veri-  
s of Christs body  
ed of resurrection  
Catholike vvri-  
& the Lutherans  
d Sacramentaries  
as guilty

as guilty of those damnable heresies, because against the general faith of al the auncient fathers they denie to Christian men the corporal and real participation of Christs body. VVhen as Zuinglius had reprovved Luther for vvriting, that *Christs body eatē corporally, nourisheth and preserveth our bodies to the resurrection*, Luther at large defending this proposition both by the athonie of Chriſt and of the auncient fathers, in fine concludeth thus: *According to the old fathers, our bodies are nourished with Christs body and blud, to the end our faith and hope may rest vpon a more sound foundation, that our body naturally receiving the sacrament of Christs body, shal also in the resurrection become incorruptible and immortal. And for that cause, Christ wil be naturally in vs (saith Hilarie) both in our soule, and also in our body, according to his word Ioannis. 6. VVhich thing because Zuinglius and OEcolumpadius denied, he therefore pronounceth sentence against them as plain infidels. These gentil Sacramentaries (saith Luther) make a faire way to deny God: Christ, and al the articles of our Creed; and for a great part of them, they have begon already to beleeeve nothing. And certain it is, that they tend to a verie Apostasie in this article of the resurrection: Certum est nos spectare ad manifestam in hoc articulo Apostasiam. And as it is cronicle by those that vvere p̄scent eye-vvitnes- ses, Richerus (vvhom Calvin lent from Geneva as an Apostle to preach his gospel in the nev France ioyning to America) among his Calvinists there, preached the eating of Christs body to be peculiar and proper to the soule, as here M. B. teacheth, for that, hope of resurrection was only for the soule, and not for the body. And being after convented & examined, vvhat he meant to preach so, he answered that he vvould stand to his preaching and iustifie it; repeating againe this reason, *quia spes vite non est corporum, sed animarum*: for that the hope of eternal life apperteyneth not to the bodies, but to the soules. Briefly, one Tappus a Lutheran Doct̄or of Stralsburg, a dosen yeres since vvriting against Sturmius a Calvinist, Rhetorike reader in the same citie, rehearsing in fine the Calvinists*

Zuingl. Tom.  
2 in Respon.  
ad Lutheri  
lib. de Sacra-  
mento, fol.  
415.

Luther. Tom.  
7. V. V. 1. mb.  
Defensio ver-  
borum Cana.  
fol. 408.  
409.

lib. fol. 390.  
T. C. Calvi-  
nisti, Actio-  
nisti.

They deny the  
resurrection.

Villagagnon  
de Eucharist.  
contra Me-  
lanch. et Cal.  
in praefatio.  
lib. 1. et in  
Epistola ad  
Magistratum  
Genevensem.

Ibid. et cap.  
71.

## AN ANSWERE

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Defensio 3.  
Joan. Popp  
contra D. Iam.  
Sturmiu. p. 1.  
104. anno.  
1550.

The Calvi-  
nists Creed.

Ep. p. 105.

Page 119.

Page 120.

Creed with this preface, I wil (saith he) frind Sturmius, re-  
cite to thee the Creed of these Calvinists whom thou dost de-  
fend, not as they protest openly in wordes, but as their mind is  
and intention: which also they vter in their writing, and are  
not able to conceale in their familiar talke. And beginning  
vvith Credo in Deum patrem omnipotentem &c. I beleevem  
God: he father, who can do many things &c. vvhen he co-  
meth to this article of the resurrection, thus he vvrteth  
it: Credo in carnis quæ ad vitam non alitur nec sustinetur  
in sacra Eucharistia, sed anime tantum resurrectionem, & vi-  
tam æternam. I beleev the resurrection and life eternall only  
of the soule, not of the flesh, which is not fed and nourished in  
the holy Eucharist to eternal life. VVherevnto immediately  
he adioyneth these vvords, vvich I vvish M. B. to con-  
sider. Here thou (Sturmius) wilt vse (I doubt not) al manner of  
exclamations and cryings out against me. But that skilleth not.  
For thou hast taught in thy Rhetorike, that al such Rhetorical  
exclamations and amplifications are nothing but repetitio pri-  
cipij, idle repeating of that vvich is in question, vvords ad-  
wind vvithout matter. Offēde si potes: & si bonus es, quicquam in  
isto abominando & blasphemo Symbolo falso imputari tuis quæ-  
runt causam: ut & vvovpos defendenda suscepisti: shew mee if  
thou be able, and if thou be a honest man, any thing in this  
abominable and blasphemous Creed, vvich is falsely attributed  
to these (Calvinists) vvose cause thou a wicked rhetorician  
hast taken vpon thee to defend. These vvords touch M. B.  
to the quicke. For his preaching as directly tendeth to  
denial of the Creed, and namely this article, as lightly  
may be found in any other of his false bretherne, be they  
Calvinists never so pure and zealous.

¶ One more collection (and this shal be the last) to like  
effect as the former, that is to disgrace al corporal com-  
munication vvith Christ, he maketh in these vvordes:  
So it is, that never woman was better for carnal touching of  
Christ. As the woman troubled with the bluddy issue, vvpon this  
persuasion that Christ may cure both body and soule, she cometh  
to him, and as the text saith, she presses through the multitude  
till she come to him: and vvhen she comes to him, it is not said,

that she

# TO M. B. SERMONS.

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that she touched his flesh with her hand; in case the Papistes would ascribe the vertue which came out of him to her carnal touching (O how careful this man is to withdraw al vertue from the flesh of Christ and real touching thereof) but it is said, she touched only the hem of his garment, and with faith, which is the hand of the soule, she touched Christ. Hereof he concludeth. To let you vnderstand, that she touched him by faith, he saith to her: Go thy way, thy faith hath saved thee. She touched him not so soone by faith, but incontinent there comes a power out of him. So that this touching of him hath ever bene, is, and shal be profitable: as the corporal touching of Christ never was profitable, is not, nor neuer shal be profitable. These vvords as the Christian reader in any case-ly see, tend to evacuate and disanul most of Christ and his Apostles actions here in this vworld. If he had said, that faith vvas requisite in those that sought to Christ for helpe, as Christ him self teacheth, like as the phisicion of his patient requireth credit and obedience, that he trust him & obey him, before he vvil vndertake to cure him; he had spoken like a Christian, and like a true preacher, and one that had a litle marked the scriptures, vvhereof they talke so much, and (for ought may appeare) vnderstand so litle. But to attribute al to the faith of the partie, and to vvithdraw it from al other actions, vnto which it is as properly, yea more properly due; this is dishonorable to Christ, and quit besides, yea against the vvhole storie of the Gospel. Christ coming in to the vworld and preaching amonge the Iewes for this end, that he might plant his faith amongst them, ever vrged them to this faith, required of them this faith, vvithout this faith freedom did any miracles, & sometimes (as the Euagelists expresse the matter) could not do miracles in some places, because the people vv ere so ful of vnbeleefe and incredulitie: for that it vvas against Gods ordinarie providence & Christs vvisdome to hevy his miraculous power, vvhere men vv ere bent to contemne, mocke, and laugh at him rather then take benefite by him: among vv hich people to have shewed forth any such divine operatiō,

M. B. frey-  
neth the text  
against Christ

Page. 1210

Page. 1220

Marc. ca. 5.  
s. 6.

X 4

had bene

20633

had bene nothing els, then to have vvatered a dead tree, and sowed come in the sand, or vpon a rocke. For this reason Christ so commonly required faith, as being a qualitie necessarie to make men capable of his grace and benediction ether temporal or spiritual. Yet the vncertaine storie of the gospel in the same place noted by M. B. & sundry the like, prove other things, as coming to Christ, praying, requesting, perseverance, charitie &c. to have bene as requisite as such credulitie, and to have occurred as effectually to the obteyning of such graces, as did this faith or good opinion of Christs person. For that by the vway let the reader marke, that the faith here, and in like places commended, is not the Catholike faith of Christians, vvch vve vniverally professe in Christs Church; much lesse the Protestant faith, or solifidian conceit, or rash presumption of their particular iustification and remission of sinnes, but only a reverend opinion & persuasion, that Christ as a blessed man and prophete vvvas of abilitie to do such things. And thus Christ himself describeth this faith in diuers places; namely and most expressly in S. Matth. *Vvhere two blind men crying on him to have their sight, Christ called them vnto him and said to them: Do you beleewe, that I can do this vnto you? They answered, yea lord. Then he touched their eyes saying, according to your faith be it done vnto you.* The like is in other places. Now if vve vvell consider the maner of such histories, vve shal easely find, that other actions, & namely corporal touching of Christ, vvvas as requisite to obteyne such benefites, as vvvas this persuasion; and that even in such places, vvhere this faith & persuasion is most highly commended. Vvhereof this verie storie mentioned by M. B. is a plain demonstration. For as the 3. Evangelists vvch al vvrite this storie, describe it, the faith of this vvoman vvvas as good before she touched Christs garment as after, and in the Protestants conceit much better: for that before she touched his garment vvith her hand, she touched Christ by faith, that is, she had full confidence & assurance, that he vvvas able to cure her, & perhaps

*Vvhat faith  
vvvas in them  
vvhom Christ  
healed,*

*Matth. 9.  
21.*

*Matth. 22.  
23.  
Marc. 1. 40.  
Ibi. 9. 28.*

*Matth. 9. 21  
Marc. 5. 28.*

haps that he would also do it; whereas after the touching when Christ called her, *she came trembling, & with great feare fel downe at his feet*, which is cleane contrarie to the Protestants secure confidence and courageous persuation. Yet this her great faith or confidence notwithstanding, she had not of Christ that she sought for, so long as she touched him by faith only, though it were never so strong. But so soone as she had ioyned thereto corporal touching, forthwith her disease left her. VVhereby we see, that in this verie storie, which M. B. hath made choise of, the corporal action was a more direct and immediat cause of helth, then was her faith or good persuation of Christ, though that were requisite also. And whereas M. B. like a right scholer of Calvin, that is like a right Saracene rather then a Christian, carefully forewarneth his reader against the Papists, that this woman touched *only the hemme of Christs garment, not his flesh*, or any part of his holy person, *lest the Papists should ascribe this vertue to the carnal touching*; if he had but one dram of like honestie and faith, as this simple woman had, he would never have made such a brutish & senseles note: whereas any man, not of Christian faith, but of humane wit and discourse may easely see, that if the touching of his only garment, or hemme thereof, had such force and vertue, by many more degrees his holy body and person had it. For this vertue was in the garment or hemme thereof, neither by vertue of the matter or forme, neither of the heep that bare the vvolle, or wever that made the cloth &c. but only of the person who wore it. And this the woman could have taught him, if he had so well marked her words, by them to learne a truth, as he maliciously expoundeth them to the dishonour of Christ thereby to feed his heresie. For according to the Evangelist, she said within herself: *Si tetigero vel vestimentum eius. If I shal touch yea so much as his garment, I shal be whole*. which is in effect, as if she had said: I wil not presume to touch his divine person, his sacred flesh, for that I am unworthy of, and I know that it is of infinite

Luc. 8. 47.

Before, pag.

303.304

Se.

Impious col-  
lectis against  
Christ.Corporal tou-  
ching of  
Christ prob-  
ven.

Mat. 9. 20.

grace and efficacie : it may suffice me , if I may come to touch any peece or part of his shoe , of his coate, of the leſt thing that is apperteyning to him . So that line vvith the Papists vvould much more ascribe this , or a greater matter to his carnal twitching , that is to the twitching of his holy person, vvho vvvas perswaded that it vvould serue her turne, if *she might touch but his garment* . And

*Marc. 5. 29.*

whereas our saviour by that twitching *did immediately cure her* , he thereby declared , that to receiue him not only spiritually as he after a sort did, but also corporally, mult needs conteyne great and vncredible benefite , vvhen as the only twitching of the hemme of his coate or gowne was so beneficial . The like is to be iudged of al ether, vvho being perswaded that Christ vvvas of abilitie to do them good, and requesting it of him, yet obteyned not

*Corporal touching of Christ professed.*

that good by their twitching of Christ by faith, but only then vvhen besides, ether they twitched Christ, or Christ them actually and corporally. VVhich thing the Evangelists againt such prophane and Antichristian collectors do precisely note: as vvhen the leproous man came

*Marc. 1. 40.*

*Matt. 8. 3.*

*Luc. 5. 13.*

to Christ, *besought him, kneeled downe to him, and said to him, If thou wilt, thou canst make me cleane*: although here he had already twitched Christ by faith, yet thereby he vvvas not cleansed: but it foloweth in the Evangelists; Christ *having compassion on him, stretched forth his hand and touched him, and so cleansed him*. VVhen certain blind men

*Mat. 20. 30.*

cryed after him as he passed by the vvay, *Lord haue mercy vpon vs, thou sonne of David*; & although the multitude rebuked them for their crying and importunitie, they for al that held not their peace , *but cryed so much the more, Lord haue mercy vpon vs, sonne of David*: here vvvas twitching by faith. Yet remained they blind notwithstanding,

*Ibi. v. 34.*

*Tag. 320.*

vvntil our saviour vvith his hand *touched their eyes*, and then *immediately they saw*. And so vvvas it in the other storie of the blind men rehearsed before . And generally, albeit such as came to Christ for helpe, had faith in him: yet the Evangelists make Christs twitching to be the more immediat and true efficient cause of such help as

they

they receiued. For vvhich reason, as S. Marke & S. Luke vvvrite, multitudes of people both in the fildes, and villages, and cities vvhere he passed by, as many as had any buries or diseases pressed vpon him to touch him: and they laid forth their sick in the streates, and besought Christ, that they might touch but the hemme of his garment. And as many as touched him were made whole, vvhereas many other vvho had as good a faith as these, and yet came not to touch him corporally, vvent vvithout such comfort, as these vvvhich touched him, obteyned. For so much the vvords of the Evangelists necessarily import.

And therefore vvhereas M. B. out of this faith of the good vvoman, maketh a general rule, that *touching of Christ by faith was euer profitable. but the corporal touching of Christ never was.* Item. *Corporal touching of Christ hath never bene, is not, nor shal never be profitable,* although I defend not nor approve in our question the one vvithout the other: and the corporal receiving of Christ in the Sacrament vvithout faith, and charitie also, is not only not profitable, but also damnable: yet because this assercion of his tendeth to Christs dishonour, & is a manifest falsitie against the truth of the Evangelists, I can not omit it, but must needs tel him of it. For Christs corporal touching vvvas profitable to many, vvho vvhen Christ so touched them, nether had, nor could have any power to touch him by faith. VVhen Christ by touching Peters mother in law healed her, it appeareth not by any vvord of the text, that she had any great faith in Christ. And vvwhether she had or no, the man deaf and dumb could not have faith, (for faith comes by hearing) and yet Christs carnal touching of him vvvas profitable to him: for that Christ by touching his tongue and eares, opened his eares, and loosed the strings of his tongue, so as he both heard vvell and spake vvell, vvvhich vvvas some profit. VVhat faith of Christ could be ether in the dead sonne of the vvidthow of Naim, or in the dead daughter of Iayrus? vvhen as yet Christ by touching the coffin vvwherein the first lay caried towards his grave, raised him; & by holding the

Mat. 9. 18.

Luc. 8. 19.

Mat. 4. 56.

Page. 129.

Page. 133.

Christ corporal touching  
sometimes profitable  
sometimes not  
faith.

Mat. 9. 19.

Rom. 10. 17.

Mat. 7. 33.

15.

Luc. 7. 14.

Matth. 6. 23

Luc. 8. 54.



band of the other, restored life to her. Briefly, albeit Marcus servant to the high priest, might have faith because he was a man, yet it is very unlike he had any, when he carried the lanterne to help them and to shew them their way that apprehended Christ and after crucified him. And yet when S. Peter had wounded him, and cut of his eare, and Christ, by *touching* the wound restored him his eare againe; although he wanted faith; this *corporal touching* of Christ was somewhat profitable: except M. B. count it not vnprofitable, for a man to leese his eares. For if he count that vnprofitable, then doubtles he must needs count it profitable for a man to recover them when he hath lost them. And therefore to conclude this against M. B. whatsoeuer the corporal touching of Christ is now, or hereafter *shal be*, whereof he pronounceth so confidently; surely *heretofore* some times it hath bene profitable, even to those which had no faith. Much more, & incomparably more may it auail them that having faith and so receiving him spiritually, corporally also receive him in the dreadful mystrie. And so S. Chrysostom & S. Cyril applie these stories mentioned here out of the Gospels: If (saith S. Chrysostom) *al those who touched only the hemme of Christs garment, recovered their health, how much more shal we be strengthened & comforted, if we shal receive him altogether with in vs!* In like manner S. Cyril. *Christ by touching the Governours daughter Matt. 9. & the coffin wherein was the widowes sonne, Luc. 7. rayed them both: proving thereby that his body was able to geve life. Quod si solo tactu suo corrupta redintegrantur, quomodo non vivemus, qui carnem illam & gustamus & manducamus!* If then by his only touching, things perished be restored to life; who can deny, but we shal live, who tast and eate that same flesh? Doubtles he wil reforme to immortality, those that are made partakers of him.

*Real presence  
of Christ in  
the E. Sacra-  
ment.*

*Chrysostom.  
in Matth. ho-  
mily 51.*

*Cyiril, in Ioan  
ho. 4. 20. 14.*

Manifest

Briefly, albeit Ma  
have faith becau  
had any, vvhhen he  
d to shew them  
and after crucified  
aded him, and cut  
e wound restored  
ed faith: this ca  
profitable: except  
man to leese his  
e, then doubles  
a man to reco  
therefore to con  
the corporal rule  
le, vvhreof he  
fere some times  
ich had no faith  
ay it avails them  
piritually, corpo  
ysteric. And so S  
ories mentioned  
ylostom) al thye  
arment, recovered  
engthened & com  
ith in vs! In like  
ernours daughter  
oves soune, Luc. 7.  
i: body was abiet  
integritur, qu  
st wu: & marie  
things perished be  
ive, who tast and  
me so immortal

Manifest

# Manifest falsities and vntruthes against the Catholike faith.

## The Argument.

*Six grosse ignorant vntruthes (beside many lesser) uttered by  
M. B. about the masse. Concerning the sacramental words  
pronounced openly, as is the fashion in the East church, &  
was so vsed from the beginning. It clearly proveth the real  
presence, which is truly made, when the words be pronoun-  
ced by a lawfull priest either secretly or openly.*

*A seventh foule vntruth (accompanied with many followers)  
touching the words of Consecration which he accounteth ma-  
gical, is answered and refuted most plainly by him self.  
Christ is really present in heaven, and in the sacrament at  
once.*

## CHAP. 17.



Ence forward M. B. falleth in hand  
vvith comparing together the Scottish  
communion, and the masse: and then  
to make certaine arguments against  
the real presence of Christ in the sacra-  
ment; in vvich how like he is to do  
any great harme to the masse or Catholike faith, the rea-  
der may ghesse by this, that questionles he knoweth not,  
nor vnderstandeth the matter whereof he pretendeth to  
speake: but in declaratiō thereof, powveth out such grosse  
vntruthes, and ignorant assertions, as the vvorst minister  
in Scotland perhaps vvould be ashamed of. Truly the  
simplest vvaterbearer in Edinburgh can hardly talke of  
the masse more ignorantly. Of vvich I vvill geve expe-  
riment by vvriting downe some (among a great num-  
ber) of his more sensible false assertions and ignorances.  
And let this stand for the first, *The Papists make the whole*

*Vntruthes  
grosse and  
manifest*

*verine*

Pag. 134.

vertue of Christs institution to stand in 4. or 5. words. And skilled not if they conuented them with those words, becaus they are the words of the institution; but they eike to the words they pare from the words, and alter the meaning of the said words which they keepe as they please. Here are shuffled together a heape of vnttruths. For neither make vve the whole vertue of Christs institution to stand in foure or five words, although for the consecration of one part of the sacrament foure or five words serue (for euident is that Christ him self vsed no more) and for consecration of the other part vve vse above twise 5. wordes twise repeated: and those wordes the church obserueth, and commaundeth to be obserued so religiously that no Catholic-like Priest ether addeh to them, or pareh from them, or altereth any sillable in them: much lesse altereth the meaning, vvhich vve count so necessarie and essentiall, that if any alteration be made thereof, it is no sacrament, neither in baptisme. nor yet in the Eucharist. Next because this audience should thinke he hath some skil in the Masse, he pretendeth artificially to diuide the masse (vvhich we call the supper saith he; vvhich might be noted for an vnttruth by the vway: for although in a good sense the sacrament may be termed the supper of our Lord, yet vve vse not that maner of speech; much lesse vse vve to call it the supper, vvhich is a terme prophane, and contemptible: and vve call it no more a supper then a dinner) into substantiall things and accidental. Among the substantiall, there must be a Priest, that is, such a one (after this mans construction) as takes vpon him the office of our mediator Christ Iesus to intercede betwixt God and men: vvhich is an vnttruth ioyned vvith ignorance. For vvhatever office priests haue by order of Christ and his church, it is nothing like the office of Christs mediation: except he thinke that every priest suffreth death for the sinners of the vvhorld. & by his bloud reconciles God to men, and pacifies all things in heauen and earth. A great absurditie but proceeding of ignorance, he obiecteth, that to the substance of the masse is required, that the priest offer the body and bloud of Christ. VVhich

absurditie

Pag. 134.

2

Gal. 1. 4.

2. Cor. 5. 19.

Coloss. 1. 20.

3

5. words. And  
 words, beas  
 they eike to the  
 be meaning of the  
 Here are thrust  
 her make vve the  
 d in foure or five  
 a of one part of  
 et for euil entia  
 f. r consecrati  
 vwordes twiſe  
 bleuerth, and co  
 y that no Cath  
 b from them, et  
 altere h he me  
 d essential, that  
 sacrament, nethe  
 Next because h  
 skil in the Masse  
 masse ( vvhich vve  
 noted for an v  
 od sense the sac  
 ord, yet vve vse not  
 e to cal it the sup  
 on emptible: and  
 ) in to iustit  
 rial, there must be  
 construction) a  
 Christ I iustit  
 an vntiuth ioyne  
 ice priests haue by  
 othing like the of  
 think that every  
 vworld, & by h  
 h al t iustit in be  
 oceeding of igno  
 of the masse iustit  
 of Christ. Vvhich  
 absurditie

absurditie he proveth by this sage reason. *Vve come here* (in the Scottish supper) *to receiue these things.* There (in the masse) *the priest offers them to God the father.* Vvhich is to great foolishnes and ignorance, ether to measure the sacrament of Christs church by their Scottish devise: or to say, *vve can not offer to God that vvhich we receiue of him.* By vvhich wise reason they in their supper can not offer them selves to him in a spiritual sacrifice, no nor offer to him so much as the sacrifice of thankesgiving, or praise, vvhich yet they tel vs they do stil. But hereof hath bene spokē alreedy, to vvhich place I remit the reader. Concerning the priest, who only can say the masse, *one thing required in him, & that so necessarie, as without it he can not be a priest, is that he haue power geuen by the bishop to consecrate, which power is iustified by the vntion and shawing of his crowne;* as truly, as the ministers power geuen him by the Superintendent (as in England) or by the assembly of ministers and Elders (as in Scotland) *is iustified* by hauing a faire long beard, and a sister in the lord, to keepe him companie at bed and at hound. I omit a number of other falsities vttered in this place by him. for that they are not particular, but general, agreeing to him vvvith the rest of the ministerie: as that a priest hath no calling nor office now in the church of God: that he offereth sacrifice without a command: that he should speake out cleerly in a known language, & so forth, these are cōmon lies & therefore I vvil not here lay the to M. B. his charge. Albeit he may take that to him self, vvhich is an vntiuth ioyned vvvith ignorance, and I thinke not avouched by any of the more learned Calvinists; that forsooth vve make two things necessary to the action, without which the action can not be. *Vv' b w the lords prayer it can not be; without the five words of the institution it can not be.* For if he vnderstood vvhich is meant by the action in the masse, he should find, that without the lords praier (if by it he meane the *Pater noster*) the action may be; and therefore that he falsely and ignorantly coupleth together as things of like necessitie, the wordes of the Institution, and the Lordes prayer.

Touching

Ignorance,

Before, pag.

258. 259.

4

Pag. 135.

Pag. 138.

Pag. 139.

5

Pag. 136.

**6** Touching the forme of consecration, so far as I vnderstand of it (saith he) it standes in these 5. wordes, *Hoc est enim corpus meum*, and in the whispering of them. For if ye whisper them not, ye tine the fashion of incantation. For the thing that we call sanctifying, they call whispering. Here is again vnto truth vpon vnto truth, only somewhat excusable for that he pleadeth ignorance, adioyning to his assertion, so far as I vnderstand, which is almost as little as nothing. For nether do they sanctifie the bread & vvine, nor can they by their doctrine ioine any sanctification vnto it, and M. B. him self albeir he vse the terme of sanctification, yet in this very place refuteth al true sanctificatiō of the bread & vvine: & we call not sanctifying whispering, no more then they call it gabling, or halowing, as hunters do a fox, because after Caluin, M. B. requirerh and vrgeth very carefully that the minister preach & proclaim his sermon publikely, & with a cleare lowd voyce. As for the vvords of consecratiō, whether by a lawfull priest they be pronounced a lowd with an audible voyce, as from the beginning vntil this present hath bene the vse of the Greeke church, and of old it seemeth to have bene so likewise in the Latin church: or whether the vvords be pronouced, as novv the vniuersal

Of pronouncing the words of consecration.

See before pa.  
151. 152.  
153. 154.

Page. 137.  
See before pa.  
116. 118.  
119.

The real presence ever believed in all Christendom.

Clementis Constitutio. Apostolic. lib. 8 cap. 17.

Ambros. de sacram. lib. 4. ca. 5. et De uis. quæ in eis intrat myst. cap. 9. Leo de seruicio 7. mensis Septembris, 6.

The priest saith, it is the body of Christ: and how answerest Amen, as much to say as, truly so it is. That thou confessest with thy tongue, reterne and hold fast in thy hart and mind. For in vaine (saith Leo the great) do they answer Amen to the priests words, who dispute and make arguments against

that

that which is there receiv'd. The like vsage of answering Amen by the people, appeareth in the most auncient Masses or Liturgies of S. Iames, S. Basil, S. Chrysostom, and others. And that at this present, the same order stil continueth in the East churches, it is testified by Bessarion Patriarch of Constantinople in his booke of the sacrament, &c. The priest (saith he) pronounceth the words of consecration with a lowd voyce, iuxta orientis Ecclesie ritum, according to the maner of the East church: and the people generally, first at the consecration of the body, then againe of the blud, answer Amen, truly so it is. And by answering Amen to those words, verily say they, these gifts are the body and blud of Christ. So we beleeve. So we confesse. Thus Bessarion. And to ioyne hereto one more example which may serve in steed of many, as being tak'd out of the Liturgie or Masse called VNIVERSALIS CANON vied vniuersally by al Christians in a maner over al Africa, especially in the most large and ample kingdoms of Aethiopia: at the consecration of ether part of the sacrifice, the people likewise geve assent and approbation to the priest in this sort. The priest speaketh; *Christ the night in which he was betrayed, tooke bread in to his holy and immaculate hands; & looking vp to heaven to thee O God his father, gave thanks, blessed, & sanctified it, saying: take & eate ye al of thi: This is my body which shal be delivered for you to remission of sinnes.* The people answer; *Amen, Amen, Amen, truly, truly, truly so it is. VVe beleeve, and trust, and praise thee O our God. Hoc vere tuum corpus est. This here is truly thy body.* The priest proceedeth; *Christ likewise taking the chalice & geuing thanks, blessed, and sanctified it, and said to them; Drinke ye al of this. This is the chalice of my blud, which shal be shed for you, and for the redemption of many. The people answer: we beleeve, and trust, and praise thee O Lord our God. Hic vere tuus sanguis est: this truly is thy blud.* This is the order of the Christian churches in the East and South, in Asia & Africa: & this vvas sometimes the custom in the VWest in Europe. And if it vv ere now reteyned, it vvould not harme, tynce, or hinder the veritie of consecration, or

Y

Christ

Vide bibliothecam sancto-  
rum Patrum,  
Tom. 4. in in-  
stito.

Bessarion lib.  
de Eucharis-  
tia et verbi  
consecratione

Miss. seu  
Canon uniuers-  
alis. Tom. 4.  
Bibliotheca.  
pag. 121.

Christ gave  
thanks, bles-  
sed, and sanc-  
tified the  
bread.

Real presence

Real presence

Vntruthes 110.  
Sorsam 1.

Before. pag.  
49. 50. 51.

Before. pag.  
41. 42.

Plinius natur.  
hisor. lib. 28.  
ca. 2.

Pag. 145.

Christs real presence: but it would harme, hinder, and discover perhaps many faithles, godles, and Christles Calvinists, vwho now sometimes like hipocrites are present at the church sacrifice, because they are not driven to make such Christian confession of their faith in this behalf, as vvas the auncient custom in both churches East and VWest, and at this present continueth in al churches of the East. And therefore vwhen M. B. speaketh as here he doth, every vword he speaketh, is a fowle vntruth. It is a fowle vntruth to say, that vve cal *whispering* that vvhich they cal *sanctifying*. It is a fowle vntruth to say, that without *whispering* vve account the vwords of Christ to lacke their force. And vwhen he calleth consecration *incantation*, that is an vntruth Sacrilical & blasphemous, because it reacheth not only to al the auncient primitive church, as hath bene shewed, but also to Christ him self. For vve vse the vwords of Christ, as Christ did. and vve vse them no otherwise, to no other end, vvith no other intention or effect, then Christ did, and commaunded to be done, and the church of Christ, first and last, old & new, in the East and VWest, in Europa, Asia, and Africa, vsed vniversally vvithout control, vntil these vvicked and prophane mockers of Christ and al religion, set a vvoke by Satan, brake lose in to the vwoild. Besides al vvhich falsitie, impietie, heresie, blasphemie, and ignorance in true religion, this man seemeth to be ignorant of common learning and philosophie, for that he supposeth al magike and incantatiō to depend of vvhispering; vvhether as such inchanters and impostors play their parts no more by *whispering*, then by speaking vvith a *cleare voyce*, as M. B. byndeth his ministers to speake vwhen they cate their supper.

2 ¶ The seuenth vntruth, vvith vvhich I vvil end (for if I would note al, I should be to tedious, every sentence almost conteyning nought els but such grosse and palpable falsities) and the same accompanied vvith a number of folowers, is vvhether he preacheth thus. *After the words of consecration are this way vvhispered, they presu-*

sum

none such a hid and monstrous vertue to be inclosed in the syllables (one blasphemous vnttruth) that the vertue and power which flowes from the words, (there is two) are able to chase away wholly the substance of bread (there is a third) and that the power which flowes from these words, is able to rug & pul downe the flesh and blud of Christ that sits at the right hand of his father (there is 4. at left.) This ministerlike kind of speech, that is to say, this vytyles and frantike kind of railing, and blaspheming, and lying, that vve suppose such hid vertue to be inclosed in the syllables, and flow from the words, he continueth and thus repeateth, to make good his former raylative speech of incantation, against vvhich he disputeth very gravelie; and the more gravely, the more ridiculously; because he disputeth against the false conceit of his owne sanse, and not against any faith of ours. His argument is this: *Vve deny, that any vertue is inclosed in the syllables. For if there were such a vertue and power inclosed in the syllables; by that reason there should be a vertue in the figure and shape of the letter, that makes vp the word. Now there is no man wil thinke, that there is any vertue in the figure or shape of the letter. ergo &c.* Doubtles a profound argumēt, vvhich if M. B. could have vsed vvel towards Iohn Knox (that famous & incestuous adulterer, and Apostata, M. B. his predecessor, & the chief Scottish Apostle of this age) & the Scottish ministers vvhich now rule, he might perhaps have much restrained and vvithdrawen both him & them from their vsual magicke & familiar coniuration of spirites. For of Knox it is testified, that even in Geneva vvhere he vvas to pretend a litte honesty, he vvas much geven to such kind of study: and of the Scottish ministers it is publicly witnessed by one vvho speaketh of his certaine knowlege, that *no other science* (and so belike not the Institutions of Iohn Calvin nor yet the vvord of the Lord) *is more ordinarie and familiar there, or more diligently studied, or had in more price and esteeme, then magicke and witchcraft.* As for the Colloquies, any creature that is not bereft of common sense may soone perceiue, that this point of incantation, & pōse

Vnttruthes enormous.

M. B. arguments.

pag. 146.

Arch. Hamd.  
Calu. Cōfessio.  
Demonstratio  
li. 2. co. 34.  
pag. 253.

Arch. Hamd.  
ubi supra lib.  
3. cap. 42.  
pag. 202.

Arch. Hamd.  
ubi supra lib.  
3. cap. 42.  
pag. 202.



pose any *vertue* or *power* to lye inclosed in the *syllables*, no more toucheth them then the man in the moone. For they know and professe, that vvhoe soever pronounceth these *wordes* or *syllables*; be he man, vvoman, or child, be he King or Keisar, or of vvhat degree and state soever; if he be not lawfully called in the church of Christ to the office of priestthod, the *words* and *syllables* pronounced by any such, haue no more vertue and power, then if they vv ere pronouiced by a minister of the Scottish or Genera creation. Again they know & professe, that if a lawful priest or bisskop pronounce them, as many do both in their studies, vvhen they reade S. Paules Epistles or the Gospels; and in the church vvhen privatly they say their service, and among other parts of scripture rehearse these vvords; there is no more *power* or *vertue* in them, then in any other vvords, or syllables, or sentences of the Gospels: and yet if there vv ere any *power* or *vertue* included in the syllables, the syllables being stil one, like *power* and *vertue* should ensue of the. And therefore M. B. may soone perceiue, that vve haue no such magical imagination of these or any like vvords. Mary vvhen a lawful priest or bisskop pronounceth them as the substitute of Christ, to that end an l vvith that intention and meaning to do as Christ appointed: now in this case, that these vvords or any other of like effect & substance haue *power* or *vertue* to vvorke that vv hich Christ ordeyned to be wrought by them, vvhat should I go about to prove, vvhereas M. B. him self in the next page immediatly confesseth it? For I vv il not trouble the reader vvith any distinctions vsual in Catholike vvriters: because the simplicitie of this man is such, that him self in this very page yeldeth as much to confute him self, as I desire, or the reader needeth to require. For thus he vvriteth: *Vve deny there is any vertue inclosed in the syllables, or resident in the word. But we say there is a power conuyned with the word* (and vve say no more) but al *power* is resident in the eternal word, vvhereof Iohn truly mention in the first of his Euangel. Let that stand for  
 • hat yet yow remeber your owne words in your  
 such

M. B. argu-  
 ment ansvver-  
 ed by him self

v. 147.

first sermon, that *as the Euangel is a mighty and potent instrument to our everlasting saluation; so the sacrament is a potent instrument appointed by God to deliver and exhibite to vs the thing signified, that is Christ Iesus.* And therefore whereas yow say, *There is not a dram weight of this vertue or power resident in any creature, but it is only in Christ Iesus,* which no wise man denieth, so long as yow speake of *this vertue*, to wit, such and in such sort as it is resident in our Saviour, the fontaine, origin & author of al grace and vertue both in word and sacrament: so yet if yow consider the word and sacrament as *mighty and potent instruments ordeyned by Christ instrumentally to deliver vs Christ*, yow must allow vnto them some drams, and some ounces to of *vertue and power*, or els they can not prove *instruments mighty and potent* to deliver vs so great a matter as Christ comes vnto. And so yow do in your conclusion of this point, vvherein I vil rest, as likewise wil any Catholike: who never wil demaund more then yow liberally yeld. *Therefore (say yow) there flowes no vertue from the syllables, nor from the wordes that are spoken; but from Christ and his spiriue, who geues the vertue to the wordes.* Again in the same page. *Ve say there is no vertue resident in the syllables, but we say that: he vertue is resident in the person of the sonne of God: and he workes by his owne word vttered by a lawful priest as in the Catholike church,* nor by the sermon of a seditious minister, vvhose sermon can not be called the *owne word* of Christ. And thus much for that. The other vntuths of *chasing away the bread, & pulling downe Christs flesh from heauen* I pretermitt: because if he thus speake in scorn and derision, I vil not lose time nor spend words so vainely, as to talke of them. If he vtter them in sadnes, they are to grosse and sensible falsities, and cary their refutation vwith them: as proceeding from shameful & intolerable ignorance of the Catholike faith, vvhich he goeth about to refute. If by such odious & slanderous maner of speech he meane to disgrace the Catholike beleef; inough hath bene said in defence thereof already, so as I need not to make any

Pag. 11.

Pag. 147.

*What vertue  
is in the  
wordes of con-  
secration.*

Pag. 147.

*Luth. Defen-  
sio verborum  
cana. fo. 397*

*Christs body  
at one tyme  
present in hea-  
ven and in  
the Sacramēt*

*Chrysoſt. de  
ſacerdotio. li.  
3.*

*Baſil. in Li-  
urgia.*

*Ambroſ. in  
pſal. 38.  
Aug. apud  
Bedam in 1.  
Corint. ca. 10*

farther diſcourſe. Only againſt this light, ſcurrile, & ethni-  
cal kind of talking, vvhich in deed vvvere fitter for a Pagan  
then a Chriſtian, as Luther alſo affirmeth of ſuch vvritings  
preachings, and raylings of the Zuinglians; I vvill oppoſe  
the grave and reverend authoritie of S. Chryſoſtom;  
vvho preached to the old Chriſtians of Conſtantinople  
to uching Chriſts real preſence at one and the ſame time  
in the ſacrament & in heauen at the right hand of his  
father, after an other maner of ſort and gravitie, then  
doth M. B. to his new formed Chriſtians and Goſpellers  
of Edinburgh. O miracle (ſaith S. Chryſoſtom) O the great  
goodnes of God! Chriſt vvho ſitteth above vvith his father: at the  
ſame moment of tyme is (in the ſacrament) handled vvith the  
hands of al, & geveeth him ſelf to thoſe that vvill receive &  
embrace him. To like effect are S. Baſils vvords in his Li-  
turgie, vvhere thus he praieth: Looke downe vpon vs O lord  
Chriſt Ieſu our God, from thy holy tabernacle, and from  
the throne of thy glorious kingdome. Come to ſanctifie vs,  
vvhich ſitteſt above vvith thy father; and art conuerſant here  
inviſibly: & vvouchſafe to impart vnto vs thy vvndefiled body  
and pretious blud: and by vs to al thy people. Much to like  
purpoſe might be alleaged out of S. Ambroſe, S. Auſtin,  
& many other both Greeke and Latin. But againſt M.  
B. his vvords; and nothing but bare, light, prophane, and  
miniſterlike vvords; theſe two may ſuffiſe.

Arguments againſt the real pre-  
ſence anſvvered.

### The Argument.

- I Pbical arguments taken from the proprieties of an humane  
body (vvherein M. B. committeth many faultes) and com-  
mended vvith certain places of S. Auſtin, are refelled: vvith  
anſweres out of the Proteſtants to thoſe places of S. Auſtin.
- S. Peters vvords in the Acts, corruptely cited, to bynd Chriſt to a  
certain place, are anſwered: and the Proteſtants corrupting  
of that

of that place, plainly manifested.

Christ's words Luke 24. 39. where to his disciples he proveth  
the truth of his body by seeing and feeling, make nothing  
against his presence in the sacrament. 3

The article of Christ's Ascension and sitting at the right hand  
of God, being rightly understood, impayreth not, but more  
establisheith the real presence. Calvins exposition thereof re-  
felleth M. B. his argument taken thence; as also his former  
objection taken from S. Peters words. 4

Other sacramentarie arguments more probable taken from  
Christ leaving the world and departing hence, answered. 5

## CHAP. 18.



Arguments against the veritie of Christ's  
presence in the sacrament M. B. maketh  
in tale very many, but for any weight,  
few inough. Al of them that are of any  
substance, & a great number more, are  
found, & particularly vrged in one chap-  
ter of Calvins Institutions, in his 2. short libels against  
Ioaehimus VVestphalus, & in diuers others, & therefore  
have bene so many times answered, not only by Catho-  
likes, but also by Protestants; namely by Luther him self  
against Zuingli<sup>9</sup>, that they can not now cary any weight  
in the iudgement of a meane Christian, albeit in the be-  
ginning vvhenn Zuinglius and Carolostadius (with their  
familiars) inuented them; to simple & vvaueing people  
they might perhaps seeme somewhat. Since vvhich time  
they have bene much more tossed to and firo, especially  
by Martyr and Bullinger against Brentius, by Beza in his  
dialoges against Heshufius, but most of al by Calvin in  
the places before noted, vvhich they are every one that is  
ought vvworth: from vvhence M. B. seemeth to have  
taken them, and therefore from the aduersarie part, that  
is VVestphal<sup>9</sup>, vvil I also take my answer as heretofore,  
if the arguments of them selues do not (as often they do)  
answer them selues sufficiently. For a meane Christian  
that is a lile grounded in his Catechisme & Creed, may  
casely

Calv. Instit.  
lib. 4. cap. 17

Luther.  
Zuinglius.

Protestants.  
Martyr.  
Bullinger.  
Beza.  
Calvin.  
against

Protestants  
Brentius.  
Hesius.  
Illyricus.  
Vvestphalus.

Page. 148.

And.

M. B. obie-  
ction.

casilie see, that very weak they are in Theologie, though  
some strength they have in philosophie. And albeit these  
later sacramentaries, Beza, Calvin, Bullinger, Martyr, have  
set some new flourish and varnish on them, vvhereby  
they seeme more gay and fresh in the eye, yet the sub-  
stance of them is al one, and remayneth still as rotten &  
bride; as vvhen they vvere first by Carolostadius and  
Zuinglius objected against Luther, as the replies of the  
adversarie Protestants, Brentius, Hesius, Illyricus and  
Vvestphalus have made manifest. Three general heads  
he makes of his arguments, by which he vvill disprove  
Christs true presence in the sacrament. First, *by the veritie  
of the flesh of Christ.* 2. *By the articles of our beleeve.* 3. *By  
the true end of the institution of the sacrament.* The first two  
albeit he commend and beautifie vvith the name of S.  
Austin, and a text or two of scripture, yet the whole  
vveight resteth vpon a text of Aristotle and natural rea-  
son. For thus he disputeth: *The first principle that I lay, is  
this. Christ had a true humane body. So of necessitie it must  
follow, that the definition of a true body, and the inseparable  
properties thereof be competent to him. But the inseparable pro-  
perties of a true body are to be in a certain place: to be finite, in-  
circumscribed, visible & palpable. For al these agree quarto modo  
(as the Logicians say) to a body, so that they can not be separate  
from the subiect without the destruction thereof. Then I rea-  
son in this maner. Every true humane body is in a certain  
place. Therefore Christs body is in a certain place. I meane so,  
that vvhere euer the body be, it is limitate within that place: &  
while it is there, it can not be els vvhere. This is M. B. his first  
general principle and ground, vvherein are conteyned al  
his first kind of arguments, in number 3. of vvhich one  
is here proposed already. For out of this philosophical  
principle: Every humane body must have these insepa-  
rable qualities, he argueth, 1. that Christs body must be  
in a certain place. 2. that it must be finite and circumscri-  
bed, which as he vseth it, is al one vvith the former, and  
therefore I vvill ioyn them together. The 3. that it must  
be visible and palpable. Let vs now first a litle examine  
this*

this his *principle* or philosophical rule, and after descend to the particulars. *These 3. properties are inseparable to every body* saith he. If he meane of al bodies vniuersally, it is not true. For nether the element of ayer, vvhich is a true body, is *palpable* and *visible*, much lesse the element of fier above the ayer; nor the vvhole vvhole it self, nor the first heaven, vvhich conuyneth in it al thing, is in a *certain* place, as common philosophie and Aristotle defineth a place, and as al other bodies are in a certain place. If he meane of humane bodies, as he seemeth, and his discourse and application pretendeth, then is it most false that these *properties agree to the body of man quarto modo, as the Logicians say*. For they agree to the body of a horse and an ox, of eery stone and tree, as vvel, as to the body of a man. And therefore in so speaking, he speaketh not like a Logiciā, nor like a reasonable man. If he say, at least these are properties necessarie to euerie mans body and vnseparable: and so they are proper to it some way, at least *secūdo modo, as the Logicians say*: as now he speaketh more truly, and by ordinanie course of nature they are in deed necessarie and vnseparable; so yet they are no more necessarie to the body of man, then it is to the same body of man to eate, to drinke, to take rest, to sleepe, to encrease, to decrease, to tend to corruption, to take the nature and frame of his body from a father and mother. And the philosophers vvhich knew nothing of faith, nor the resurrection of humane bodies to life eternal; and by humane reason and vvir assigned to humane bodies according to the drift of humane reason, of the course of nature and this vvhorld, those 3. properties vvhich M.B. noteth; vvhould never haue denyed these other which I adiayne, to be as necessarie, and inseparable as those. For albeit Adam and Eve vvcre made vvithout father and mother, vvhich both after vvcre as other bodies. *finite*, in a *certain* place and so forth; yet that *creation* is a matter of faith, not of philosophie: & that very creatiō both of man & beast vvvas a greater miracle, & is more repugnant to nature, then a body to be *invisible*, or vvithout a *certain* place,

Answer.

Qualities necessary to humane bodies.

Mind not  
Christ's body.

Plato de Re-  
pub. dialog. 2.  
Cicero de offi-  
rij lib. 3.  
Erasmus in  
Adagij.  
Victoria in  
vel. 1. 2. de  
magica arte.  
lib. 6.  
Vide Naxia-  
2. in Mono-  
dia et Oratio.  
2. in laudem  
Christi.

249. 149.

place. or one body to be in two places: and so, that crea-  
tion or production may stand vwith the rest for an ex-  
ample able to control al that M. B. saith. And if by these  
properties as necessarie to humane bodies, or more, then  
those of M. B. we may not measure the divine and glo-  
rious body of our Saviour now sitting at the right hand  
of his father in heaven (for there it nether eateth, nor  
drinketh, nor sleepeth, nor encreaseth, nor decreaseth, nor  
tendeth to corruption, nor vwhen it was framed in this  
vworld, toke it any part fro a father, vvwhich no humane  
perfit body euer vvanted) much lesse may we subiect  
that body to those other philosophical qualities. And M.  
B. can never prove to me out of any probable vvriter,  
that any man in this vworld lived vvithout those quali-  
ties, vvwhich I specifie, vvwhereas if he vvill credit Plato and  
Cicero, and some other both auncient and late vvriters,  
he shal fynd, that one Gyges of Lydia in Asia Minor, li-  
ved there a long time, as true a man as M. B. and yet  
vwhen he pleased, *invisible*, by vertue only of a pretious  
stone, vvwhich he had in a ring: vvhercof came the pro-  
verbe *Annulus Gygis*, wel known among the learned.  
VVhich vvwhether it be true or no, as I vvill not dispute (&  
yet pretious stones, and perfect magicians, and natura-  
lists can do perhaps as great a vvonder as this) so hercof  
may be conceived, that vvise and sober men thought not  
that to be a matter so vnpossible, as now these great sa-  
cramentarie Theologes beare vs in hand.

And thus much being forewarned of the truncke of  
M. B. his philosophical tree: let vs come to take a better  
vview of the 3. branches, vvwhich spring thence. The first  
is. Christ's body being the body of a man, is so of necessitie  
limited to one certen place, that while it is there, it can not be  
els vvhere. How prove vvew this necessitie to follow the bo-  
dy of Christ by any Theological argument? Reade Austin  
(say yow) vvriting to Dardanus and speaking of the same body  
of Christ. Take away a certain rome from the bodies, and they  
shal be in no place: and if they be in no place, they are not.  
The same Austin vvriting vpon Iohn in his 30. treatise, The  
body

body (saith he) in which the lord rose, of necessitie must be in one place, but his diuine efficacie and nature is e<sup>u</sup>ery where. And in his third epistle he saith, how euer a body be great or small, he must occupie the bounds of a place. And besides, the historie of the Acts proves most evidently Christs body to be in a certain place. Act. 3. 21. The wordes are: VVhom the hea- uen must <sup>m</sup> conteyne vntil the tyme that al things be restored. Thus much for prooffe of the first, that Christs body is bound to a certain place. For the second, that Christs body being an humane body is circumscribed; leaving many doctores purposely I take me to Austin (quoth M. B.) who writing to Dardanus, saith Christ to be euer y where as he is God, but <sup>o</sup> only in heauen according to the nature of a true body. And in his 146. epistle: Beleeue Christs body to be in heauen <sup>o</sup> as it was in earth, and when he ascended in to heauen. VVhercof M. B. inferreth: But it was circumscribed in the earth: Ergo it is so in heauen: and consequently, it can not be in the masse, both at one time. This is al that M. B. alleageth out of Theologie for proof of his first principle: vvwhich albeit most sufficiently may be answered with one vvord, that none of these places touch the purpose: none of them speaketh of the matter here handled: S. Austin in none of these places disputeth of Christs body in the sacramēt, vvwhich every vvhere he acknowlegeeth, but ether of cō- mon bodies in general, as in his third epistle: or of the conditions of Christs body according to the ordinarie course of nature, not of this diuine mysterie: according to the rules of natural creation and proprietie, not of Christs vvil and omnipotencie; yet because there is some vvhat more to be considered in these places: and M. B. his dealing in them is very corrupt and heretical: and the sacramentaries, vvho vsually care not for a thousand Austins, nor a thousand Cyprians, vvhen they make against them, here make much of one Austin, vvhen he seemeth to speake for them: especially for that these places are in a maner the only, vvwhich these men have, & as very im- portant are objected by P. Martyr, by Bullinger, by Beza, by Iohn Calvin; I vvill briefly set downe in parti- cular,

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i

m

Pag. 150.

Answers to  
the places of  
S. Austin.VVheraker  
against Ray-  
nolds. cap. 3.  
Calvin in vl-  
tima Admo-  
nitio. et Insi-  
tutio. lib. 4. ca.  
17. num. 24.  
23.



cular, vvhat answere Calvins adversarie the Lutheran Protestant maketh to them. Thus vvriteth he. *The place of S. Austin to Dardanus, I expound by very many plaine places of S. Austin, wherein he declareth, that the body and blod of Christ are geven and received in the sacramēt. And butt those many places of S. Austin, and this one to Dardanus: I examine and trye by the rule and touchestone of Christs work: & therefore I hope, the indifferent reader wil iudge that I expound S. Austin a right.* Next he answereth, that *S. Austin in that epistle to Dardanus, as likewise in his third ad Volusianum, & in his 30. treatise vpon S. Iohn, talketh not nor entreateth of the sacrament: & therefore his words are peruersely applied against the real presence therein.* Against vvwhich answer were because Calvin stormed; & (as Ioachimus writeth) rayled most barbarously, he iustificieth it by the authoritie of Philip Melancthon Calvins special frind, and a frind of the sacramentaries, and so a close faviourer, at least no great enemy of M. B. his opinion, and vvhom therefore Peter Martyr calleth a singular & incomparable man, adorned with al kind of learning & vertue. VVestphalus words are these. *Before me, even thus wrote that most famous man Philip Melancthon, in one litle booke geving thirfe warning to the reader, that Austin in that 30. treatise vpon S. Iohn (where he saith, the body of our Lord may be in one place, corpus Domini in vno loco esse potest) maketh no mention of the Lordes Supper. It is a great matter and importeth much to marke, in what place, vpon what occasion, a thing is spoken. For we speake otherwise, whē we talke of any thing by chance, by the way, accidentally; then when we entreate of it directly and of purpose: and our words cary with them one sense in the one place, which they do not in the other.* VVhere by the way, let the reader note the intolerable corruptiō of S. Austins words made by M. B. & the Calvinists. For where S. Austin saith, Christs body may wel be in one place: M. B. maketh him to say, the body of Christ must of necessity be in one place. VVhich differ as much as these two propositions; M. B. an heretike, a corrupter and falsifier of the fathers (and scriptures to, as shal appeare) may become a Catholike: and M. B.

**a n**  
VVestphalus  
in Apologia  
contra Calv.  
pag. 215.

**c i**

Scythica im-  
manitate de-  
baccatur.

Martyr con-  
tra Gardiner.  
de Eucharistia  
parte 4. pag.  
768.

VVestphalus  
ubi supra. pa.  
216.

S. Austin  
corrupted by  
the Calvinists

Potest.  
Oporset.

and M.B. such an heretike &c. must of necessity be a Catholicike. Again, VVhere S. Austin to Dardanus vvriteth, that Christ as man, is in heaven, and not every vvhere, as he is according to his deitie: M.B. for his better aduantage maketh S. Austin to say, that Christ is only in heaven, and that, according to the nature of a true body, as though otherwise it vv ere no true body: vv hich is far from S. Austins vvords: and being referred to the sacrament, much farther from his meaning. And now to retourne to Melancthon; he saith further, that he can never be persuaded, that Austin in that place here cited meant so to tye Christ to one place, that he could not be in another; especially for that the scripture never so teacheth: and nothing can be brought to bind Christ to one place, besides the iudgement of humane reason. In an other place he affirmeth, that he had rather suffer present death, then say with the Zuinglians, that Christs body can be but in one place. And the self same is the effect of my answer to the place of Dardanus. For Calvin (or M.B.) findeth not in al that Epistle, or any place of S. Austin, that the truth of Christs body or nature is denied, if the veritie of Christs words be credited, and his body beleev'd to be receiv'd in the sacrament. S. Austin never saith, as Calvin doth, that Christs body is only in heaven, and not in the sacrament. He never denieth the presence of Christs body there. Let Calvin (or M.B.) bring furth, so much as one place, where S. Austin affirmeth Christs body to be absent from the sacrament; where as we shew many, in which S. Austin clearly teacheth and assur-eth vs, that the body and blood of Christ is present, is given and receiv'd there.

Concerning the last place taken out of S. Austin, Epistola 146: that Christ is in heaven as he was in earth, & as he ascended: vv whereof Calvin concludeth as doth M. B. But in earth, and when he ascended, he was circumscribed: Ergo he is likewise in heaven: albeit the right answer be short & plaine, that these words must needs be vnderstood in respect of the substance only, not of other properties and qualities (for here he did eare, drinke, sleepe, as in heaven he doth nor) yet VVestphalus enlargeth it som what, and iustificeth

*Vbi supra pa.  
217.  
Melancthon  
condemnereth  
the Calvinists*

*Ibi. pa. 228.  
et 225.*

This pag. 339.

8ic  
in visibilia  
forma.  
Ibi.  
S. Austin  
so vuly corrup  
ted by the Ca-  
winists.  
Luther Tom.  
7. Des. n. so  
Verborum  
Cena &c.  
fol. 405.  
Pro sua vene-  
nata her.

2  
m

S. Peters  
words cor-  
rupted by the  
Caluinists.

anno. 1553.

iustificeth it by the vvords of S. Austin in the same place and sentence next ensuiuing, and therefore telleth Calvin, as I do M. B. that these words are nothing against vs. For we teach not that Christ is in the Eucharist visibly and locally, of which forme S. Austin speaketh, as appeareth by that he citeib the words of the Angel: As you haue seene him go in to heaven, so shal he come. And S. Austin him self interpreteth that particule of similitude, sic, so, of the substance and forme of Christ; affirming that the same Christ which then ascended in to heauen, shal in the end of the world come to iudge in visible forme. And this is a true, plaine, & very sufficient answer to these places of S. Austin: and S. Austin never speaketh otherwise, if we take his sentence according to the general tenor & forme of his writings: agreably also to Christs owne words, as this Protestant truly testifierth, and not by peeces, and quillies, and snatches, as do the sacramentaries, & therein so filthely and shamefully (as Luther writeth) maligne him for defense of their venomous heresie, as nothing can be more: tam fæde & contumeliose deformant vñihil supra.

¶ The text of the Acts yet resteth, which (as he telleth vs) proveth most evidently, that Christs body can be but in one place. And vvhath are those vvords vvhich prove this so euidently? These of S. Peter, that heauen must conteyne Christ, vñtil al things be restored. This perhaps proves that Christ must be in heaue vñtil that tyme: but that he can be no vvhere els, how is this proued by these words, save only in the blind and reprobate sense of a sacramentarie, who evermore stumbleth vpon this conclusion, that vvhen Christ is said to be in one place, he can not be in an other: vvhich is their only fantastical imagination, not S. Peters, or any good mans assertion. And vvhath if I deny, that S. Peter ever spake these vvords, or S. Luke ever wrote them? but that they are vvords spoken and written by M. B. or some fanatical brother of his sect. Truly in our Testament I find them not, neither in the English, Latin, nor Greeke. In the English Testament authorized in the English Church vnder king Edward, S. Peters words are these: *Iesus Christ: which must receive*

heaven

heaven until the time that all things be restored. In the Testament printed with special privilege, and appointed to be read in the churches in the beginning of the Queenes M. that now reigneth, it is even so, *Christ Iesus: which must receive heaven until the tyme that all things be restored.* If yow reply, that Beza translateth it otherwise, yow must vnderstand, that Beza hath no authoritie to make scripture. For this is no translating, but a new forging and making. And Bezaes rashnes is so much the more reproveable, for that Bezaes maister Iohn Calvin disliketh it. VVho albeit as favouring your opinion say, that the vvord of S. Peter may beare such a sense, as yow after Beza geue; yet he confesseth the word to be indifferent to the other sense, vvich those English testaments render. *The manner of speech here vsed (saith Calvin) is doubtful.* For we may vnderstand it, that Christ is coneyned in beauen; or els, that he conteyneth and holdeth the beauen. VVherefore he vvilte his scholers not to make stay scrupulously vpon one word which may be taken in a double signification. And therefore yow are the more to blame, vvho make so great stay, and arrest vpon it, and say that it *proves most evidently Christs body to be in a certaine place;* and that vvich such restraint, as being in that one certaine place, it can not be in any other. For to your self describe & define your certaine place. And if yow vvill take the paynes to reade the glose of M. Flacius Illyricus (vvho for aduancing this new gospel hath vvritten as much as lightly any Protestant of this age) vpon this place, he vvill tel yow that the vvordes and sense vvich yow and Beza geue, are quit opposite and contrarie to S. Peters meaning. For vvhereas S. Peters purpose is to preach to the Iewes the glorie and power, the maiestie and omnipotencie of Christ; thus to fasten him to one place, that he may not be in an other, is rather to note in him a vvweakens and imbecillitie. So writeth Illyricus: *To say, Illyric. in Christ is coneyned of the beauen (in such sort as after Beza, M.B. doth) is against the scope of the Apostle, and should set* *forth rather the infirmite then the power and glorie of Christ.*

the same place telleth Calvin, against vs. For sibly and locally, heareth by that he sent him go in a self interpretation, once and forme of then ascended in iudge in visible ficient answer never speaketh ng to the general to Christs owne and not by peccamentaries, & er writeth) man, as nothing can vnihil supra. (as he telleth body can be but ls vvich prove at heaven must . This perhaps l that tyme: but proued by these te sense of a fa on this conclu ne place, he can antastical ima s assertion. And these vvords, or are vvords spoa al brother of his n not, neither in glish Testament king Edwarde, hich must receive heaven

ann. 1581.

Calv. against M.B.

Calvin in Att. ca. 3. v.

21

For so of Angels, yea of devils it may be said, that they are received and contained in heaven; because the word *Celum*, heaven, sometime in the scripture signifieth the ayer. So that this place of the Acts, being in deed not so much taken out of the Acts of the Apostles, as out of the acts and corruptions of Theodore Beza an Apostata, or some such loose companion, proveth no wayes Christs body to be continued in one only place: so far of is it from proving it most evidently, as M. B. overreacheth.

3  
Pag. 311.

¶ The last reason (saith M. B.) is this. Every humane body is visible and palpable. Therefore Christs is so. This proposition I prove by Christs owne words Luc. 24. 39. Where to prove the veritie of his body he useth this argument taken from these two qualities, visible and palpable: as if he would say; If I be visible and palpable, ye may be out of doubt, that I have a true body. For as the Poet saith, which Tertullian cites to this purpose: *Tangere enim & tangi nisi corpus nulla potest res*. Of this he concludeth that this doctrine of Christs real presence in the sacrament may no wayes stand with the veritie of Christs body. This last argument albeit as the rest, so this also be made by Calvin, yet is it much weaker then the rest. Our sauiours reason to prove the veritie of his body and that he was not a spirite, is good and forcible. For that, vvhat soever is visible and palpable, is questionles a bodie: & therefore this was a very sufficient probation, able to put the Apostles out of doubt, that he had a true body, and a true bodie it was, vvhich he shewed them. But whereas M. B. argueth not as our sauiour did affirmatively to proue a body, but negatively to denie a bodie, his argumēt is vveake, and our sauiours vvords do no wayes iustifie it, nor yet Tertullian, nor any vvise man ether. For to exemplifie in the like: If I make this argument: Such a one (A. B.) is a Minister, and preacheth heresie: ergo vvithout al doubt he is an heretike. This argument is good, taken from 2. qualities of a right heretike to be a Minister, and to preach heresie. But yet if M. B. vvil turne it to the negative, and say, such a one is no minister neither preacheth heresie. ergo he is no heretike: this argument

Calv. Instit.  
lib. 4. ca. 17.  
num. 39.

An argumēt  
of M. B. against  
me.



- Answered* fort of argument: and both first and second is founded neither vpon any place of scripture, as hath bene declared, nor article of beleeif, as shal now appeare, nor any authoritie of the church, or general Councel, yea or consent of the Protestants; but only vpon a fantasie of Zuinglius and Carlostadius and their sectaries framed to them selves, that Christs body being in heauen, can not possibly be in the sacrament, because forsooth a body of man such as is Ihon Caluin, or Theodore Beza, can not be in two places at once. As for this article of our beleeif of *Christs ascension, and sitting at the right hand of god his father*, it is so far from disprouing the real presence in the sacramēt, that it much more establissheth it to any Christian, yea to many Protestants. And Luther writeth very basly, though vpon a wrong grouūd, that we are bound to beleeue Christs real presence in the sacramēt: cum scripture & articuli fidei constanissime id asseuerent: for that both the scripture & articles of our faith (speaking of the self same vvhich here M. B. doth) assure vs thereof most constantly. And that M. B. and those of his sect thinke otherwise, it proceedeth only hence (as writeth Luther answering this argument in Zuinglius and Oecolampadius) for that they haue a foolish and childish imagination of Christ sitting at his fathers right hand: as though hard by God his fathers throne, Christ sat in a golden chayre with a goodly crowne on his head &c. For (saith Luther) vnles they thought thus ignorantly and childishly of Gods right hand, they would neuer here vpon deny the body of Christ to be present in the supper. For let vs take the meaning and explication of this article from Calvin him self, and see vvhath argument can be deduced thence to M. B. purpose, That Christ sitteth at the right hand of his father (saith Calvin) thereby we must vnderstand, that he is made Lord of heauen and earth, and that at by his ascension he tooke solemne possession thereof, which he shal keep and continue vntill the last day. For so the Apostle declareth it, when as he saith, that the father hath placed him at his right hand above al principalitie, and power, and vertue, and domination, and al thing not only in this world, but also in the ether: and that God
- By Luther.*
- Luther. Tom. 7. Defensio Verborum Cana &c. fol. 394.*
- Luther. ibid. fol. 391.*
- Calv. against M. B.*
- Calv. Instit. lib. 2. ca. 16. num. 15.*
- Ephes. 1. 20.*
- Philip. 2. 9.*

that God the father hath subiected all things vnder his feet. VVe see then what is the meaning of these words ; to wit, that all creatures both celestial & terrestrial honor his diuine maiestie, are gouerned by his hand, obey his wil, & are subiect to his power. And the Apostles haue no other meaning, when they make so common mention hereof, then that all things are at his commaundement. This now being the true sense of this article, let vs draw thence M. B. his conclusion, vvhich must stand thus.

Ephes. 4. 10.

Act. 2. 30.

1. 21.

H. b. 1. 17.

M. B. argu-  
ment.

Christ sitteth at the right hand of his father, that is to say, he is made lord of heaven and earth : God hath placed him in supreme gouernemēt over all: and all things in heaven and earth he hath subiected vnder him, so that there is no creature, but is obedient to his commaundement: that is in one vvord: He is omnipotent.

Ergo he can not make his body present at once in two places, in heauen and in the sacrament.

This is M. B. his argument : and this is that article of our beleeif, vvhich so directly destroyeth Christs real presence vvith vs. But vvil the reader see, how M. B. vvhile he laboureth to multiplie his arguments, and disgrace the Catholike faith, as contrary both to scripture, and the articles of our beleeif ; disgraceth him self, diminisheth and quit marreth his owne arguments, and nothing impayreth the Catholike faith, but rather establisheth and confirmeth it? Let the reader take once againe a review of that former text. Act. 3. 21. vvhich (as he saith) *proves* most evidently Christ to be locally so bound to one place in heauen, that he can not be present in the sacrament. For if vve shal geve credit to Calvin (vvho in this case deserveth more credit then M. B. both for the rare qualities and singular excellencie of the man, as also for that he iustificth his exposition by many places of scripture, al truly alleaged, against M. B. his one corrupted & falsified peece of a sentence, expounded by no authoritie besides his owne) those words of S. Peter, vvhich M. B. so boasteth of, have no other meaning and sense, then hath Christs sitting at his fathers right had. VVhich being al

Before pag.  
347.Answered  
by Calvin.



one, then must that dreadful argument, vvhich he so magnified (as most evidently binding Christ to a certaine place, so that he could not be in an other) be framed as the former, thus:

*M. B. argu-  
ment.*

S. Peter Act. 3. 21. faith, Christ is omnipotent, and hath al power in heauen and earth geuen vnto him. Therefore being in heauen, he can not be present in the sacrament.

**S**

*Calu. Instit.  
lib. 4. ca. 17.  
num. 26. &  
in Admoni-  
tio, vltima ad  
VVestphalum.*

*Ioan. 16. 28.  
Other argu-  
ments ansu-  
red.*

*Ioan. 14. 28.  
Ioan. 17. 11.*

*Luc. 24. 44.*

*VVestphalus  
vbi supra. pa.  
272. 273  
Matth. 28.*

*Ioan. 14.  
How Christ  
is not in the  
v world.*

*Mat. 28. 11.*

The vanitie and peevisshnes of vvhich ignorant sophistrie, more fit for some rude cobbler or taylour then such a minister as is M. B. Calvin knowing right wel, in his later writings, ether not at al, or seeldom and sleighly vrged that article, vvhhen he disputed against his fellow-Protestants of this matter: but rested cheefly vpon such texts of scripture (vvhich in deed vvere a litle more to the purpose) as declare Christs absence *from the world* and leauing it, as in S. Iohn, once or twise. But Christ in the same places and els vvhere maketh his meaning plain inough, vvhhen he declareth, that by the *world* he meaneth the state, condition, qualitie and conuersation vsual in this vvorld: in vvhich sort he denyed him self to be of the vvorld, vvhhen yet he remayned in the vvorld: and after his resurrection vvhhen yet he talked vvith his disciples, signified he vvvas not then in the vvorld: for that he vvvas not vvith his disciples in such vvorldly maner as he vvvas before his passion: and so nether such places albeit they carie some more face and probabilitie then this article of Christs sitting at his fathers right hand, any vvhat impayre the Catholike faith touching this sacrament. And thus VVestphalus answereth Calvin rightly. *It is to be marked (saith he) that Christ tellesh his disciples, he wil leaue the world, not that he wil leave his church. For how could he leaue the church, who promised to be present vvith the faithful for ever? Therefore the meaning of these and such like places is, that Christ is not so in the world, as for our sake he vvvas in the world 33. yerres, poore, afflicted, mortal. In this sence we truly vnderstand Christs words: Me vvou shal not haue alvvayes vvith vvou. For vvve haue not Christ, as in the time of his*

## TO M. B. SERMONS.

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of his dispensation he lived with his disciples, and as they desired to have Christ always present in the external conversation of this life. Visibly as then he converseth not with vs, he eateth not, he drinketh not, he sleepeth not, he needeth not to be enter-  
tained in our house or table, or to be annoynted, as Simon and Lazarus enter-  
tained him. & a certaine woman annoynted him. The Apostles desired to haue in Christ carnal comforts and earthly benefites. So Christ was not to remayne with them in the world. So it was conuenient for them, that he should depart, should forsake the world, and not be in the world. In this sense the Apostle Paule saith that he knoweth no man, no nor Christ, according to the flesh. But these places and al other of like effect, conclude no more then we graunt, that Christ is not in the Eucharist after a worldly manner, according to philosophical and earthly properties of a body, as is to be circumscribed and shut vp in a place, and such like qualities of this mortal and worldly life. But yet truly he is with vs in his power and maiestie; and most specially in the holy supper, and that in his flesh and blud according to his owne worde.

Mat. 26.  
Luc. 7.  
Ioan, 13.

2. Cor. 5. 10.

VV. Aphalus  
ubi supr. pag.  
274.

### Other arguments against the real presence answered.

#### *The Argument.*

First other arguments made against the real presence, are answered. It is not necessarie, that al such things be present in the sacrament, or administration of the sacrament, as are signified by bread and wine the material parts thereof.

How it is horrible wickednes to eate Christs flesh: & how therefore such speech is vnderstood mystically & spiritually, yet without hindering the real presence, but rather confirming it.



THE arguments proposed in the last chapter, are M. B. his principal arguments, which as very principal have bene heretofore pressed againe and againe by the greater Rabbines of the sacramentarie synagoge: and because they seeme consonant to humane reason, and are beautified with the name of one auncient father of great estimation, may seeme to carry some credit; though being indifferently wayed, they are very light and prove nothing. The rest that follow, are for the most part (as I ghesse) his owne. For so the povertie and miserableness of them maketh me to thinke. One or other of them was at the beginning vsed by Zuinglius and Occolampadius; but are al of one fashion and grace; some Iudaical, some heretical, some founded vpon manifest lyes, some plaine derogatorie to Christs glorie: al fond and contemptible, without any pith; which therefore I wil the more briefly runne ouer. The first is. *The effect of the sacramēt is spiritual. But if a corporal presence no spiritual effect can ener flow. So this corporal presence must ay tend to a corporal end, which is directly cōtrarie to the end why the sacramēt was instituted.*

*1. Argument.  
p. 153.*

*Ansvere.*

This argument is more meet for a Iew then a Christian. It is as good against Christs real incarnation, death and passion, as against the sacrament. For if a corporal presence of Christ can worke no spiritual effect, then neither did his incarnation any good, nor death, nor passion. The next. *If the bread be changed in to the body of Christ, then this sacrament wanteth a signe, which is to nourish vs corporally, as the body of Christ doth spiritually. But the accidents can not nourish vs corporally.* This argument is false in euery part and parcel, and flat repugnant to the last. For if Christs corporal presence can not worke any spiritual effect, what need vve to haue bread to signifie that? And if Christs body being present can not nourish spiritually, much lesse can it absent, as by M. B. his diuers reasons

*2. Argument.*

*Ansvers  
many.*

*Before, pag.  
344. 165.  
366. &c.*

and similis.

and similitudes vve haue bene before instructed. Secondly, the signe in the sacrament vvhich he and his fellowes most vrge, vvhich is to moue the external senses, more properly is found in the external accidents then the internal substance, vvhich no man can see, and therefore can not be moued vvith the sight thereof by his eye to informe his mind of Christ the spiritual bread. VVherefore as to a sacrament is required only, that there be an external signe representing the internal gift, so this is fully done by the external figure alone: as the brassen serpent in the old testamēt vvas a sacramēt of Christ, & very fully and sufficiently represented him, albeit in that vvete no true substance and nature of a serpent, but only the external shape. Thirdly I demaund, vvhere findeth M. B. in al the Euangelists, in S. Paule, in Christs words, that this sacrament vvas appointed to signifie spiritual nurrure? vvhich vvas in deed appointed to nurrish spiritually to life eternal. Again, it is false that the accidents in the sacrament do not nurrish. and true it is, that even in ordinarie food, meat and drinke doth nurrish by reason and meane of the accidents. Furthermore, as the fathers teach vs, that to the sacrament is required bread for this signification of spiritual nurrure, so the same fathers tel vs, and so doth S. Paule him self, though not so plainly, that the sacramental bread signifieth our mystical vni- on and coniunction one vvith an other. *Our Lord* (saith S. Austin) *commended to vs his body in those things which of many are made one.* Of many vvheate cornes is made the bread, of many grapes is made the vvine: vvhich is also the similitude of S. Cyprian, and very largely prosecuted in the Engl<sup>ish</sup> and Scottish communion, vvhere thus the brothers and sisters singe.

*Substance of bread not necessary to the sacrament.*

*Num. 21. 9. Iohn. 3. 14.*

*1. Cor. 10. 17.*

*August. in Ioā. tract. 26*

*Cyp. lib. 1. 1. 1. 1. 1. 1.*

And that vve should not yet forget.  
VVhat good he to vs wrought:

## AN ANSWERE

A signe Christ left our eyes to tel  
that he our bodies bought:  
in bread and wine here visible &c.

VVhich signification is there artificially and Rhetorical  
ly thus dilated,

*Bed Rime.*

As once the corne did live and grow,  
and vvas cut downe vvith sith;  
And threshed out vvith many stripes,  
out from his huske to drie:  
And as the mil vvith violence  
did teare it out so smale &c.  
And as the ouen vvith fier hote  
did close it vp in heare &c.  
So vvas the Lord in his ripe age  
cut downe by cruel death.

*Again.*

And as the grapes in pleasant tyme  
are pressed very sore: (a painfull case)  
And plucked downe, vvhen they be ripe,  
And let to grow no more:  
So Christ his blud out pressed was &c.

Thus much for ech part in feuerall: now for conclusion  
vvhat both these parts ioyntly signifie:

And as the cornes by vnitie  
in to one loaf is knit;  
So is the Lord and his whole Church  
Though he in heaven sit.  
As many grapes make but one wine,  
So should vve be but one  
In faith and loue &c.

These significations and more be in the sacramental  
bread and wine of the English and Scottish Commu-  
nion. And yet as I suppose nether the English nor the  
Scottish ministers thinke it necessarie, that vvhen they  
minister the communion, there be present in the con-  
gregation

gregation, reaping, and threshing, & grinding, and baling, and so forth: nether yet that in their cup being made of vvine or ale, there be many ale cornes or many grapes; or in the bread, many wheat cornes, to signifie the *vnitie of the lord with the congregation*, as also the *vnitie of the bretherne and susterne* one vvith an other in faith and love: but it is counted sufficient, that to the matter of the sacrament these things vv ere requisite, before it could be made bread or vvine. If he thus thinke and answer (as he must of necessitie) then he answereth him self, that it suffiseth this sacrament in the Catholike church to be made of bread and vvine, vv hich signifie spiritual nouriture, though after consecration the substance of nether remayne, vv hich yet nourish even then sufficiently, to performe that vv hich his argument requireth.

Finally, this argument is condemned by Iohn Calvin him self, and the vv hole consistorie of Geneva. For vv hereas this man argueth, that vve haue no sacrament, because *we want a signe, if the substance of the bread be changed*, although that notwithstanding vve reteyne all properties, qualities, effects and operations of bread: Calvin vv ith his consistory (as before is noted) holdeth the sacrament to be perfite and absolute, though there be no bread at all, though there vv ant both substance and qualities of bread; al shape, forme and nature of bread and vvine both internal and external. And vv hereas against that opinion or licentious dispensation, there vv as objected (belike by some minister of M. B. his conceite) this argument vv hich here he opposeth: the Consistorie answereth very gravely, *This analogie or signification of bread made of many graynes, and wine of many grapes to declare our mutual coniunction*, although it be not to be coniemned, yet nether is it so precisely to be vv rged, but that it may suffise vs to testifie that coniunction and faith by like signes in general, by other meate and drinke. If then the Geneva bretherne may have a very perfite sacrament vv ithout any kind of bread and vvine, ether in substance or accident; M. B. his reason proceedeth

6

*M. B. argumēt answered by the consistorie of Geneva.*

*Before, pag. 59. 60.*

*Geneva communions vvithout bread or vvine.*

*Beza in epist. Theolog. 35.*

deth of smal vvith in denying vs a sacrament, vvho re-  
teyne the formet & al necessarie properties of bread,  
sufficiēt fully to signifie: although according to Christiis  
expresse vvord, vve beleewe the substance of bread to be  
changed in to the substance of a more celestial and  
divine bread vvwhich came from heauen.

Leon. 4.

3. Argumēt.  
pag. 154.

See before,  
an. 1. et ca. 2.  
num. 30.

Thirdly (saith M. B.) *if there were such a wonderful  
thing as they speake of, in this sacrament, there would haue  
bene plaine mention made of it in the scripture.* VVhat play-  
ner mention can yow require, then *This is my body*, the  
self same which shal be deliuered for yow? *This is my blood*  
of the new testament, the same which shal be shed for the remis-  
sion of sinnes, for the redemption of the world. Can M. B.  
vvith al his study devise vvords more plaine, more effec-  
tual, more significant?

4.  
pag. 155.

Before, pag.  
40. et 33.  
214.

Fourthly, he much troubleth him self to find the ve-  
ritie of this proposition, *This bread is my body*, vvwhether it  
be true *before the words spoken, or after* &c. I answere, first  
let him set downe a truth, and not a falsitie, and after  
propose his difficultie; and then ether it shal be satisfied,  
or vve wil acknowledge his deep and vnanswerable sub-  
tilitie. But for ought appeareth in our testaments, English  
Latin, or Greeke, Christ never vsed any such speech;  
Christ never said, *This bread is my body*, but (as  
hath bene declared before) Christ so vttered his vvords,  
as possibly they can not yeld that proposition. Let M. B.  
marke vvell the words in the Euangelists, and confesse  
them vvith his grammer rules ether in Greeke or Latin:  
and if he can make *Hoc* to agree vvith *panis*, or *Hic* vvith  
*vinum*, then he may chaunce to trouble vs. Otherwise,  
except he & his vvill take vpon them to make vs a new  
Grammar, a new Latin and Greeke language (vvwhich  
they may better do. and vvith more reason then make vs  
a new faith, new sacraments, new Theologie as they  
have done) he shal not find in al the testament, that euer  
Christ said, *This bread is my body: This wine is my  
blood.*

**F**ifty, *Austin* saith lib. 3. de doctrina Christiana, cap. 16. To eate Christs flesh and drinke his blud. seemeth to commaund a wickednes or mischief. Therefore it is a figuratiue speech, whereby we are commaunded to communicate with Christs sufferings, and with gladnes to locke vp in perpetual memorie, that the flesh of our Lord was crucified and wounded for vs. For otherwise (as the same *Austin* makes mention) it were more horrible to eate the flesh of Christ really, then to murder him; to drinke his blud then to shed his b'ud. S. *Austins* vvords answer them selues, and so doth S. *Austin* in other places: and even here the second place answereth the first, because it notifieth, how far forth this speech is figuratiue. Only this may be added to the first, that vvhhen S. *Austin* saith, that to eate Christs flesh is to communicate with Christs sufferings, and to locke vp in perpetual memorie, that Christs flesh was crucified and wounded for vs, he meaneth no other thing then S. *Paule* doth, and the church also, vvhhen they wil al Christians, vvhich ether offer the mystical sacrifice, or receive it, to do it in remembrance of Christs bitter passion, vvherein his flesh was truly wounded and crucified for vs, as here it is not. And that S. *Austin* thus meant, and never meant by locking vp Christs death in perpetual memorie, to shut out this real sacrifice and sacrament, vvhich most directly and persily continueth that death and bluddy sacrifice in perpetual memorie, let S. *Austin* him self be iudge in a number of other places, vvhreeof some heretofore have bene, other hereafter shal be cited. For this present this one may serue: *The Iewes* (saith he) in their sacrifices of beasts, which they offered after diuers sorts and fashions, as was conuenient for so great a matter; practised a fore signification or representation of that sacrifice which Christ offered on the crosse. Vvherefore now the Christians also celebrate and keepe the memorie of the same sacrifice past. How? by vvords only or cogitations? or eating bread and drinking vvine, as in the Scottish, and Geneua, & English supper: No: but by a holy oblation and communication or receiuing of the same body and blud of Christ; Perasti eiusdem sacrificij memoriam celebrant sacro-

sancta

Lib. 3. contra  
aduers. Iuda.  
& paganos.

1. Cor. 11.

Memorie of  
Christs death  
signified woul  
vvith his real  
presence.

Aug. contra  
Fausi. Ma.  
nich. lib. 20.  
ca. 18.

Real sacri-  
fice of the  
church.



*sancta oblatione & participatione corporis & sanguinis &c.*  
 This S. Austin thought the best way to locke up Christs sacrifice and death in perpetual memorie. And this perpetual memorie of that bluddy sacrifice standeth wel, and is best preserved by the churches myltall sacrifice and real presence of Christ therein according to S. Austins teaching, and the Christian faith of S. Austins tyme.

*How it is  
 horrible to  
 eate Christs  
 flesh.*

*Cyp. de cena.  
 August. tra-  
 ctas. 27. in  
 Ioan. in psal.  
 98. & de ver-  
 bis Apostols.  
 Sermo. 2.*

Now concerning the horribleness of eating Christs flesh which S. Austin mentioneth in the other place; True it is, the vulgar and vsual vnderstanding of eating Christs flesh & drinking his blud, is horrible. For it is in deed that which the Capharnaites were scandalized at: that is to eate it cut out in sundry portiōs, & after sod or roasted, elixid vel assa, et secta mēbratim, as saith S. Cyprian. They vnderstood Christs words (saith S. Austin) of his flesh cut in to peeces & ioyned, sicut in cada vere dilaniatur, aut in macello venditur, as in the butcherie a quarter of beef or mutton is cut out from the vvhole sheep or ox, and so sold to be dressed & eaten. & so far forth Christs vvords are mystical & figurative, and not to be taken as they lye. For so according to vulgar speech and the proper vse of eating and drinking, to eate Christs diuine flesh and drinke his blud, vvete horrible impietie. But to eate Christs flesh, as the Catholike church hath ever taught and practised it, is no more horrible for true Christians, then for M. B. and his fellow ministers to eate their bread and drinke their vvine. And if he had vvith him but a litle consideration, he might remember, that at this present in the Catholike church over al Christendom, & so likewise for these thousand yeres at lest, (al vvich tyme he wil graunt I suppose that the real presence hath bene beleeeved) there have bene in Christian realmes, men and vvomen of as tender stomakes as is him self or his vvife ether, vvho yet had never any horror in eating sacramentally the true body of our saviour, for that (as vvriteth S. Cyril the auncient bishop of Ierusalem) it is not eaten in his owne forme; but Christ most mercifully in *specie panis* dat nobis corpus, in *specie vini* dat nobis sanguinem: in the forme of bread

*Cyrl. mysta-  
 gog. oratio. 4.*

bread  
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 Austin,  
 corpora  
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bread geueth vs his body, in the forme of wine geueth vs his blud: and that to this very end, as vvrite the same S. Cyril, S. Ambrose, Theophilaſt and others, becauſe vve ſhould not account it horrible; becauſe I ſay it ſhould be no horror to vs, in ſuch di vine, ſweete and myſtical ſort to eate the body of our Lord and god. S. Cyrils words are:

That we ſhould not abhorre the fleſh and blud ſet on the holy altar; God yelding to our infirmitie, conuerteth the bread and wine in to the veritie of his owne body and blud, vvhiſh yet reteyne ſtil the forme of bread and vvine. Thus it is done by Chriſts merciful diſpenſation ſaith S. Ambroſe,

ne horror caroris ſit. Chriſt condeſcending to our infirmitie (ſaith Theophilaſt) turneth the bread and wine, in to his owne body and blud: but yet reteyneth the forme of bread and wine ſtil. And thus much doth S. Auſtin him ſelf ſignifie in the place corruptly cited by M. B. For thus ſtand S. Auſtins vvords. The mediator of God and man Chriſt Ieſus geueth vs his fleſh to eate, and his blud to drinke, which we receive with faithfull hart and mouth: albeit it may ſeeme (to prophane men, in vvhiſh number M. B. putteth him ſelf by this very obiection) a more lothſome or horrible thing to eate mans fleſh then to kil a man, and drinke mans blud then to ſpil it. In vvhiſh vvords S. Auſtin no vvayes improveth the real communicating of CHRISTs fleſh, but in plaine termes avoweth it, confeſſing that we receive it both vvith hart and mouth, both ſpiritually & corporally. And albeit this ſeeme abſurd to groſſe fleſhly miniſters, and brutiſh Capharnaïtes, vvho vvhen they heare vs ſpeake of eating Chriſts fleſh, conceive ſtreight vvay that vve eate it as the Anthropophagi and Canibals eate mans fleſh: yet becauſe Chriſt hath a diuine, ſecret, hid, and ſpiritual vvay to cōmunicate it, other then ſuch earthly goſpellers & fleſh-wormes can imagin, vvhereby truly and really, yet not bluddily and butcherly Chriſt imparteth that his fleſh: vve confeſſe frankly ſaith S. Auſtin, that vve receive that fleſh, even vvith our mouth & corporally, albeit to men that vnderſtand it not, it may ſeeme a more lothſome and horrible thing to eate a man then to

Real preſence

Cyril. apud S. Thom. in Luc. 22.

Ambroſ. de ſacram. lib. 4. ca. 4. Theophila. in Marc. 14. & in Matt. 26.

Auguſt. ſi. 2. ca. 9. contra aduerſar. legis & prophet. Fidei corde et ore.

Chriſt receiued corporally

then to kil a man. VVhere, vvithal M. B. may remember him ſelf answered even by S. Auſtin (whom he ſo buſely allegeth againſt the Catholike faith) for one falſe aſſertio vvhich he ſo confidently avouched, vz, that the body of Chriſt *was never promiſed* to be received corporally, or as he expreſſeth it, vvvas never promiſed *to our mouth*. For by this very place vvhich him ſelf ſo much eſteemeth, it is plain, that Chriſtians then beleevd, that they received Chriſts body not only by faith in their hart, but alſo externally *by their mouth*. As alſo in other places he ſaith that *it was ordeined by the holy ghoſt, that the body of our lord ſhould be received in the mouth of a Chriſtian man before any other meates: *Pt corpus dominicū intraret in os Chriſtiani &c.* that Chriſtiā mē ſhould receiue with their mouth that blad with which they were redeemed, the ſame which iſſued forth of Chriſts ſide: and therefore doubles Chriſt ſo promiſed, or els they could never have ſo received, nether would the holy Ghoſt ever ſo have ordeyned.*

*Before pag.*  
802.  
*Fidei corda*  
*& ore.*  
*Aug. ep. 1.*  
*333. ca. 6.*

*Aug. contra*  
*Iuſtum, lib.*  
*3. ca. 18.*  
*& 28.*

ANſwere to places of ſcripture al-  
leaged for prooſe that Chriſts  
vvords ſpoken at his laſt ſup-  
per muſt be vnderſtood tropi-  
cally.

### *The Argument.*

- 1 Five places of ſcripture cited by M. B. by compariſon of vvith vvith Chriſts vvords vvſed at his laſt ſupper, he vvould prove theſe to be figuratiue. The difference betwene Chriſts vvords, and thoſe other.
- 2 Thoſe places are examined in particular, eſpecially that of S. Paule, The rocke vvvas Chriſt: and vvithal is ſhewed how falſely or vvniſly they are compared vvith Chriſts vvords.

*if it*

If it were granted, that these 5. were al figuratiue, yet from them to inferre the like of Christs words, is most absurd and ridiculous.

The principal of these places, suggested to Zuinglius by a sprite in the night, is answered effectually by Luther: in whose words is implied also an answer to al the rest.

## CHAP. 20.



After this, M. B. from disputing falleth a litle to rayling, thus: *At this notwithstanding they hold on stil & say, the words of the supper ought to be tane properly. So that it appears that of very malice to the end only they may gainstād the truth, they wil not acknowledge this (hoc est corpus meū) to be a sacramental speech.* VVhat vvorthy reasons yow have brought, for vvich yow so triumph, let the reader iudge by that vvich hath bene alleaged. Verily, except peevish assertions of your owne authoritie, bare vvords vvithout any matter, manifest fallacies vvithout al face or shew of truth, even against your owne principal doctors and maisters, must stand for Theological arguments and demonstrations; vve have yet heard litle stuff able to vvithdraw a meane Catholike from his faith to Zuinglianisme or Calvinisme. And here to the vntruths afore told ye adde one other, that vve acknowledge not this speech of Christ (*hoc est corpus meum*) to be a sacramental speech. For so vve acknowledge it now, and so did in the church, before yow or any of your sectmaisters vvere borne, as by vvich vvords the sacrament vvas first made & instituted, & by which it is at this present made & consecrated: and there is no Catholike vvriter, scholemā or other, but he cōfesseth these vvords to be properly sacramental, as vvich import the nature of this sacramēt most essentially. If by the vvord sacramental, yow meane tropicall, figuratiue, significative, as appeareth by that vvich after ensuech, then as I vvish the reader stil to remember your double dealing & iugling, vvho as ashamed of your owne doctrine

I  
pag. 156

A sacramental speech.

D. Thom.  
part. 3. quest.  
68. artic. 7o

Before, pag.  
319. 320.  
M. B. il ar-  
gument to  
prove Christs  
vvords tropi-  
cal.  
Pag. 116.  
357.

a  
c  
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n

stil hide and cover your self vvith this ambiguous phrase, vvhich in the beginning, and after, yow condemne as *invented by the folly of man against the wisdom of God*: so vve vtterly deny that these vvords of Christ are to be taken tropically or figuratively, & require yow once to geve vs a Theological prooffe thereof. And that yow vndertake here, and performe it in this sort.

For they are compelled (say yow) wil they nil they, in other speeches of like sort to acknowledge a figure, as <sup>a</sup> Genes. 17. 10. Circumcision is called the covenant, that is, a figure of the covenant: and <sup>c</sup> Exod. 12. 11. the lamb is called the paffewer: and <sup>i</sup> Matth. 20. 28. the cup is called his blud: and <sup>m</sup> Luc. 22. 20. the cup is called the new testament: and <sup>n</sup> 1. Cor. 10. 4. the rock is called Christ. Al these speeches are sacramental (that is figurative and tropical) & receiues a kind of interpretation; yet they maliciously deny it in these words *Hoc est corpus meum*, which they are compelled to graunt in the rest: especially where S. Paule calls Christ the rock. This argument is to the purpose. For if yow can prove these words of Christ to be taken tropically, then yow directly refel that vvhich the Catholikes beleeve, both in general rouching the sacrament, and in special rouching these vvords: vvhich as we beleeve to be sacramental, as hath bene said, so vve vtterly deny to be figurative or tropical, and affirme them to be taken literally; as the vvords signifie; and therefore this your argument to the contrarie is to be examined a litle more diligently. And first of al I must tel yow, that vvhere yow say these speeches vvhich here yow recite, are of like sort vvith that of Christ, this is one grosse falsitie to begin vvithal. Then vvhere yow say, we are compelled to acknowledge a figure in them, as one vvay it is true, so in the sense vvhich yow meane, it is false. That al these are not of one sort vvith Christs vvordes, nor any one of them (as yow take them) it is euident to the eye. For vvhen vve say; *circumcision* is the covenant: a lamb is the paffewer: the cup, that is (as yow meane it) the material cup, vvhich Christ held in his hand, is Christs blud: the same cup is the new testamēt: the rock, that is a hard stone is Christ: in al

Difference be-  
tweene Christs  
vvords and  
those other.

In al these propositions, one diuers and cleane different nature is attributed to an other, vvhich if vve take literally, as the vvordes lye, includeth a contradiction, and the later destroyeth the former: as much as if a man vvould say, black is vvwhite. for in so saying, he saith black is not blacke. For in like maner, the material rocke can not be Christ, because a creature can not be the creator: the cup, of earth, tin, silver, or gold, can not be the blud of God or man, for so could it not be a material cup, vvwhose nature, substance & essence is so cleane different, that vvwho so saith, this is blud, he denieth it to be gold or silver, and vvwho affirmeth it to be siluer, of necessitie in that affirmation includeth the contrary negation, that it is not blud. And therefore al such parabolical speeches, vvwhereof the scripture is ful (and M.B. might have found many more as good as these) by the very force of the vvordes, and meaning of the first speaker, an l consent of al hearers, conteyne a figure, an l require so to be expounded: a number vvwhereof, Zuingsius and Oecolampadius heaped together in the beginning of this heresie, to prove that vvwhich M. B. entendeth. If Christ had said of material bread or vvwine, *This wine is my blud: This bread is my body*, then I confesse the speeches of Christ, and those alleged by M.B. had bene of like sort. But Christ spake far otherwise, as is manifest by that vvwhich hath bene declared before. And the plaine sense of Christs speech can not be better conceiued, then if vve confer them to his doing at the marriage-feast in Cana of Galilee, if vvwhen he had caused the vvwater pots to be filled and presented to the steward, he had said, *hic est vinum, this is wine*.

VVhich example I alleage the rather, for that S. Cyril the auncient bishop of Ierusalem, applieth it to like purpose: *In Cana of Galilee (saith he) Christ turned water in to wine. And shal not we thinke him worthy of credite that he churgeth wine in to his blud, cum ipse tam assereuerit dixerit, when as he so precisely and peremptorily hath said, this is his blud? As likewise when he hath pronounced of that bread (being consecrate) This is my body, who can ever doubt*

Ad

of it

Pa. 40. 109.  
124.

Iaon 9.

Cyrl. Catech.  
4. mystagog.  
de Eucharist.

Real presence

of it? So that these speeches be of like sort, This ~~water~~ turned and altered, is vvine: This bread consecrated is my body: This vvine consecrated is my blud. Or els of the first, *This is wine*: of the second, *This is my body*: of the third, *This is my blud*, vvhich are Christs owne vvords, though the sense of that first and this second be al one.

2

Examination  
of M.B. ex-  
amples in par-  
ticular.

a

Gen. 17. 11.

Mat. 20.  
27.  
v. 28.

Matth. 20.  
v. 28.

Christs  
vvords cor-  
rupted by the  
Caluinists.

Beza in  
Matth. ca.  
26. v. 28.

¶ Now if from this general vve shal descend to particulars, and examine every one of these examples a part, vve shal much more discouer the povertie of this minister, and note the infinite inequality betwene most of these speeches, and that of Christs. That circumcision was a figure of the couenāt, vve interpret so, both for the reason now geuen, and also because the scripture expressly so teacheth. But the scripture nether saith, bread or vvine is Christs body and blud, nor yet that bread is the signe of the one, or vvine a signe of the other. That the lamb is called the pascouer, is a text of Zuinglius wicked making, and M.B. his foolish imitating. For in the place quoted, there is no such matter, vvhereof I shal more conueniently speake by and by. Nether find I that in S. Matth. 20. 28. the cup is called Christs blud. Al that I find in that place, is this: *He that wil be first among you, shal be your seruant: even as the sonne of man is not come to be ministred vnto, but to minister, and to geve his life a redemption for many.* In the same chapiter Christ vttereth his death and suffering by a parabolical phrase of *drinking his cup* (vvhich is the only cup mentioned there) but this is nothing to the purpose. In S. Matthew, cap. 26. v. 28. (vvhich I thinke M.B. meaneth) as Beza translateth the text, the cup is called Christs blud. But that text is a wicked text of Bezaes making, and not of S. Matthews putting: and Beza as guilty in conscience, vvarneth the reader before hand, that men vvil cry out vpon his sacrilegious boldnes for so corrupting the text. VVhich although he go about to excuse, but straungely & Protestandlike, by heaping one sacrilege vpon an other, yet (to omit that for breuities sake) both Beza playeth the part of a horrible corrupter in so translating, and M. B. of ether a bold and

This water  
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Protestantlike,  
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and vicked heretike, or (at lest) of an ignorant heretike  
in following Beza, and in telling vs, that S. Matthew cal-  
leth the cup Christs blud, though in a good sense that  
is true, in Bezaes sense it is starke false: but how soever it  
be, it vvas never in one sense or other so vttered by S.  
Matthew. For S. Matthews vvords, *τὸ ἐστὶ τὸ αἷμα μου*,  
*Hic est sanguis meus, This is my blud*, in the second place,  
can no more import the material cup to be called blud,  
then *τὸ ἐστὶ τὸ σῶμα μου*, *Hoc est corpus meū, This is my body*  
in the first place, import, that Christ called the material  
table his body. That S. Luke calleth the cup the new Te-  
stament, is a figure I graunt, but litle to M. B. his help,  
or iustifying his figure. For in vvhath sense can he make  
the cup to signifie the new testamēt? VVhat resemblance  
or representation is there betwene the one & the other?  
Therefore questionles by the cup S. Luke meaneth not  
the material cup, but the thing conteyned in the cup.  
And herein I graunt is a figure; but a figure so vulgar,  
vusual and common to al tongues and nations, *vulgata*  
*et trita omnibus linguis consuevit indire loquendi*, as Beza also  
confesseth, that it litle differeth from a very proper and  
literal speech. VVhich thing conteyned in the cup vvhereas  
S. Luke determineth and restreyneth by vvords most  
pregnant, and effectual, and irrefutable, to Christs owne  
blud, then this is the proposition, vvhich M. B. vvill haue  
to stand for one of his figures: *This cōteyned in the chalice*,  
that is, *This blud of Christ is the new testament*. And now  
vvhath figure findeth he here to serue his turne? That the  
cup is placed for the thing conteyned in the cup? This  
is nothing to his purpose. Nether hath it any resemblance  
vwith the rest of his examples, & his vvords in this place  
intend it not. That the cup, vz, Christs blud conteyned in  
the cup, is the new testament, is this his figurative and tropi-  
cal speech? VVill he thus expound it, that the blud of  
Christ figureth, signifieth, or representeth the new testamēt?  
This in deed he must say. But in so sayng he speaketh  
vickedly, heretically, and damnably: and quit disanul-  
leth, maketh voyd, and disgraceth the blud of Christ, the  
blud

Christs blud  
in the chalice.

Beza ibid.

Luc. 22.  
τὸ ἐστὶ τὸ  
ποτήριον τὸ  
ἐν τῷ αἵματι  
ἐν Χριστῷ  
vobis effunditur.

Christs blud  
the new tes-  
tament.



blud of the new testament. And the blud of an ox, of a goate, of a calf in the old law, may serve M. B. for his figurative & tropical speech. For so that vvas tropically in deed the new testament, vvhich it signified and figured. But the blud of Christ is more truly and properly, & after a more diuine sort called the new testament, ether for that it is the special and principal legacie and gift bestowed on vs by Christ in his new testament: or because it is the very founteyne of grace, vvhich is likewise geuen properly in the new Testament, and vvhicheby vve have right to glorie and life eternal, which is the consequent of grace and effect thereof in the new testament. For this and such like cause, is Christs blud (as in the chalice) called the new testament: the confirmatio of vvhich testament consisted in the death of Christ, & effusion of the same blud on the crosse. As for figuring, and signifying, that is no cause of this appellation. And therefore to say, *This is the new testament*, that is, *This signifieth* or figureth the new testament, is to make the blud of Christ no better then the blud of a beast: vvhich is a proposition fitter for a beast or a minister (vwho in so speaking like differeth from a beast) then for a Christia man. If against this M. B. vvil stil caviel to find out here a figure; let him take this for a final answer, that this speech of S. Luke most effectual and significant, though not so proper or common, is properly expressed by S. Matthew and S. Marke, *This is my blud of the new testament*; vvhich is a sufficient commentarie to expound S. Luke, and quite excludeth al his tropes and figures: except he alleage as plaine & sufficient authoritie to make thoiē vvords of Christ (This is my body) tropical, vvherevnto he referreth al these his examples. The last example of S. Paule calling *Christ a rocke*, is a figure like to this former. A figure there is one vvay, but not as M. B. meaneth. That the vvorde *rocke* is applied to Christ, is a metaphore and figure: as vvhen he is called a lyon, a lamb, a doore, a vine, &c. But vvhere he saith, that vve are specially compelled here to graunt his *sacramental*, that is, his tropi-

Marth. 26.

Marc. 14.

n

How the  
rock vvas  
Christ.

his tropicall and significative *speech* more then in the rest, surely herein he is very specially decciued. For vwhen S. Paule saith, *the rock was Christ*, vve are not compelled to expound him thus: the rock signified Christ, but the true sense may be the literal, that the rock vvas Christ. S. Pauls vvordes are: *They drunke of the spiritual rock, which folowed them: and the rock was Christ*. That rocke which folowed the Hebrewes in the desert, vvwhich guided, directed and susteined them, can not probably be expounded of a material rocke (although some of the Hebrew Rabbines have such an imagination) but of the *spiritual rocke*, vvwhich *spiritual rocke* did not signifie Christ, but vvas Christ. And thus S. Chrysostom, S. Ambrose, Theodoretus and others expound it: and the rocke in S. Paule referred to the vvord *spiritual*, vvwhich goeth next before, iustifieth this plaine and literal interpretation. And so nether this *special place*, vvwhich M. B. maketh such account of, compelleth vs to his trope and figure.

And yet I must tel him besides for an overplus, that he is to rash so specially and peremptorily to charge vs vvith this place, as though the case vv ere plain & cleere, and vve must needs confesse, that here the rocke signifieth Christ spiritually: vvhereas them selves are not yet agreed, vvhat the rock here is literally, nor vvhat it meaneth or signifieth historically. VVhich literal and historical sense must first be resolved vpon, before he can so specially presse and beare vs downe vvith his spiritual sense and figuring. The common exposition, namely of Zuuinglius, Oecolampadius, Peter Martyr &c. is, that the word rocke here signifieth the material stony rocke: and so Calvin in his Institutions and Commentarie of this place affirmeth. Howbeit in the same place vvithin ten lines after, considering better the Apostles vvorde that this rocke *folowed them* thorough the desert (vvwhich can not be expounded of a material stone) he goeth an other vvay to vvork (and so doth Beza after him) and takeeth it for a thing eident and notorious; that by the vvord rocke is vnderstood *the course of the water, which never*

1. Cor. 10. 4.

The Calu.  
nists know  
not vvhat is  
meant by the  
rock literally.

Calv Instit.  
ls. 4. ca. 17.  
num. 22.  
23.  
Calv. in  
1. Corinth. ca.  
10. v. 4.  
Bez: in cum.  
dem locum.

forsooketh that people so long as they were in the vildernesse, which is a notorius lye, and refuted by the storie in the chapter immediatly folowing. For there again the people vnt vwater, and for supplie thereof, haue by Gods ordinance not a rocke, but a wel provided for them. And therefore VVestphalus iustly nameth Calvin a most vain prater, for that in his last booke against him, he vseth this so false an exposition, vvhich also P. Martyr though a Caluinist and a great frind of Calvin, disproueth and condemnerh. *Insulsiſſimus blatero* (saith VVestphalus) *blaterat Paulum vocare petram, non duriciem saxi, sed profuentem inde potum.* VVhereof so much the more appeareth the vanitie of M. B. vvho so specially and hastily requireth vs to yeld to his spiritual & tropical sense; when his masters as yet can not agree vpon the ground and foundation: vvhich must be first layd, before they can frame any necessary argument thence to compel or move others.

M. B. ſond  
argument.

The name of  
Ministers.

¶ Now for a litle more manifestation of the truth, & to discover the vveakenes of this mā, let vs resolve backward, and vndoe al this, and graunt as much as M. B. requireth, that in these 5. examples there is a figurative speech; and that the verb *est, is*, must be expounded tropically for *significat, doth signifie*: Circumcision *signifieth* the old testament, or is a *figure* of the old testament: the rocke is a *figure* of Christ: the cup is a *figure* of the new testament, and so in the rest. VVhat vvil M. B. conclude hereof? Ergo in Christs vvords vve must vse like figurative and tropical exposition? and *they do maliciously* vvho deny it? Is this his argument? Hath he thus learned to assault his aduersaries? Then let him geve vs leave to make the like argument thus, The name of *ministers* in the scripture *signifieth* ministers of the deuill, or such ministers as put their helping hand to the crucifying of Christ. For so the vvord *minister* *signifieth* in S. Paule, 2. Corinth. 11. 15. in S. Iohn, ca. 18. v. 12. 18. 22. ca. 19. 6. in S. Mark. 14. 54. 66. and S. Matth. 26. 58. Erron vvhen M. B. speaketh of the *minister*, vvho

breaking bread and dividing vvine in the Scottish congregation; the vword *minister* must be taken for a *minister of the devil*, one vvho ioyneth vvith Pilate, Caiphaz, and the aduersaries of Christ to crucifie him: & it is of verie malice, & for mere contradistinction, to the end only that they may

Before, pag. 367.

gainst and the truth, if M. B. & his fellow-ministers deny this consequent: especially vvhereas they are compelled to graunt this to be the significatiō of the vword *minister*, not in one only place of S. Paule, 2. Cor. 11. (vvhereas vvith one only place of his S. M. B. can necessarily by his owne iudgement charge vs) but in every one of 5. places & more to quoted here. For nether he nor his are able to deny, but the terme *minister* hath this only & precise significatiō in every one of these places. By this argument vvwhich is of the same mould and forme vvith his (and much better for the matter, because he can take exceptiō against no one of my examples, as I haue against most of his) let him ghesse vvhat pith is in his owne argument. For albeit I make no doubt, but that he and his fellow-ministers are in deed the very ministers of Satan, and professed enemies of Christ for their only schisme (to omit their sundry detestable heresies) as S. Austin in vvhole chapters & treatises sheweth: yet vpon this argument so to cōclude, vvere foolish & ridiculous, because an other by the like argument might conclude them to be honest men: for that in diuers other places, the terme *minister* (though never in such sense as the vword is vsed in the Scottish and English cōgregations, that is, for an Ecclesiastical office and degree above a Deacon) signifieth an honest ministerie both in the men and in the office.

Aug. epist.  
152. et 169  
Contra epist.  
Parmenian.  
lib. 1. ca. 4.  
& lib. 3. ca.  
11 lib. 3. ca.  
1. 2. &c.

Note.

¶ One place of his, that the *Lamb* is called the *pascheur* Exod. 12. 11. I haue hether to differred, because the lieth much in it, and it deserveth both special examination & special remembrance: and the ground of that obiection cometh not from M. B. but from a more profound doctor: and therefore I vvill also borrow my answer from a doctor his equal. Zuinglius vvriteth of him self, that

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vvhen

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haue by Gods  
ed for them. And  
alvin a most vain  
ust him, he vvith  
Martyr though  
, disproueth and  
th VVestphalus)  
em saxi, sed pr  
the more appea  
ly and hastily re  
tical sense; when  
the ground and  
before they can  
e to compel or

of the truth, &  
vs resolve backe  
as much as M. B.  
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xpounded tropi  
ncision signifieth  
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ame of *ministers*  
of the deuill, or  
nd to the cruci  
er signifieth in S.  
18. v. 12. 18. 22. ca.  
uth. 26. 38. Erro  
vho

*Euangel. Tom.  
2. in subsidio  
de Eucharist.  
fo. 249.*

*Math. 13.*

*In Senatu  
ducentorum.*

*Zuinglius in-  
structed by a  
night-spirit.*

*Monitor.  
Albus an-  
ter suavis,  
nihil mimi-  
di.*

*Epist. 8. 12.*

when he laboured to plant his Zuinglian heresie ( that  
vvhich M. B. defendeth ) in Zurich. and to that end dispu-  
ted as M. B. doth, that *est, is*, in Christs vvords *This is my  
body*, must needs stād for *significat, doth signifie*, vvvhich he  
vvvent about to prove by M. B. his argument, for that in  
sundry places of scripture, as *The fild is the world* Math. 13.  
*The seed is the word of God: The envious man is the devil* &c.  
the verbe *est, is* n ust thus be ex-ounded; and reply vvas  
made by the common notarie ( for the disputatiō vvas  
in the Senate hēwfe ) that the case vvas nothing like, for  
that in parables, vvordes are not taken properly: but it is  
otherwise in sacraments: this answer to troubled  
Zuinglius; that (as he vvriteth of him self) though he  
much beat his brayne herēvpen, yet he knew not how  
to lose this: not: *Multum capi voluere & cogitare, & nihil  
simile poteram reperire* saith he. Being thus vexed and per-  
plexed, he vvvent to bed. At midnight, as he vvas fast  
sleep, there came to him a helper, a prompter (vvwhether  
he vvcre a Saint or a devil, black or white, vvhen he vvrote  
the storie, he remembered not) vvho thus spake to him:  
*quin ignave respondes quod est* Exod. 12. 11. *est enim pascu-  
id est, transitus denique: VVhy then lazily lorrel answerest  
show not* ( by this text of M. B. ) *the lamb is the pascuer.*  
Exod. 12. 11. It foloweth in Zuinglius. *Protinus expergesco,  
e lecto exilio, locum circumspicio* &c. Forthvvith I awaked out  
of my sleep. I leapt out of my bed, I looked out the place, I dis-  
puted thereof according to my abilitie before al the multitude,  
and that satisfied them al. Albeit the vanitie of Zuinglius  
argument suggested by this spite of darkness, drawē from  
this one place, may easily appeare by that vvvhich hath  
bene said (for if from the sense of a vvord so vsed in 5.  
or 6. places vve can not necessarily conclude the like  
sense in a seventh place, much lesse can vve conclude  
so from the sense of a vvord in oue only place) yet be-  
cause this special place suggested by such a night-dēctor,  
vvas so joyfully accepted by this patriarch of the Sacra-  
mentarie heresie: and by this place especially, the citie of  
Zurick (vvvhich first of al, long before Geneva, openly re-  
ceiued

ceiued  
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ceived and professed this heresie) was confirmed therein:  
 let vs learne of Martin Luther that *reuerend father* (as M.  
 Fox termeth him) Zuinglius his coapostle (but of greater  
 learning far, and for labour and writing to set forth this  
 gospel triple or quadruple more famous then Zuinglius)  
 how deeply this argument is to be vvaighed. Luther  
 answereth it many vvays. 2. or 3. of vvhich I vvill briefly  
 note, that if ene serue not for this so doughty an obiection,  
 vvhich M. B. so much accounteth of, on other  
 may. *First*, I may answer (saith Luther) that Zuinglius (M.  
 B.) interpreteth the scripture. For Moyses saith not, *Eate hastily*,  
 for it signifieth Phage, the Lords possessor, but he saith thus,  
*Eate hastily*, for it is the Lords possessor. If Zuinglius (M. B.)  
 reply that this is the meaning: I bid him prove that. For it is  
 not plaine, that Moyses so meaneth. And therefore now he must  
 take a new labour to prove this interpretation of this place in  
 Moyses, no lesse then before he was required to prove his like  
 interpretation of the words of the Supper. Children in scholes are  
 taught to answer such Sophistical objections, with *Nego con-*  
*sequentiam, quia est petitio principij*. His second answer is to  
 the same effect, vvhich I gave before. But because it con-  
 taineth also a retutation of M. B. his vvhole argument,  
 and carrieth vvith it more gravitie and authoritie, vvhen  
 it cometh from the mouth or pen of that *reuerend father*,  
 that man of God, that fift Evangelist, sent from God to illu-  
 minate the whole world, as our English congregation pro-  
 fesseth, I vvill note it also. This it is. *Let vs learne* (saith  
 Luther) to frame the like argumēt. I much doubt I am not able,  
 it is so full of art & cunning. How be it for once I wil geve the  
 venture. And I wil undertake to prove, that Sara or Lia the  
 great mother of many children (matriarcha) remayned still a  
 virgin after her childbearing. VVhich I prove thus. Luke writ-  
 teth that Marie brought forth her sonne, and remayned a vir-  
 gin. Then necessary it is, that Sara and Lia did so too. Take an  
 other. I wil prove that Pilate was an Apostle of Christ, and  
 thus I argue for it. Matthew testifieth, that Peter was an Apo-  
 ple of Christ. Then doubtes Pilate was an Apostle too. &c. If any  
 wil answer me, that I must prove by plaine scripture the vir-

ginitie of

Fox *M. B.*  
*monument.*  
 fo. 70.

Luthers  
 answer to  
 M. B. ar-  
 gument.

1  
 Luther. To. 7.  
 De sensu vir-  
 ginitatis cano.  
 fo. 385.

An other  
 answer.

2

Ibi. fo. 386.

The birth of  
 M. B. argu-  
 ment.

A third  
Ansvvere

3  
Exod. 12. 11

The Calvi-  
nists can ne-  
uer prove  
that Christs  
words are  
tropical.

Luther. ubi  
supra.

ginitie of Sara, and Apostleship of Pilate, as I do the like of  
Marie and Peter: is not Zuinglius as wel bound to prove that  
in the wordes of the Supper, *est*, is as much as, *significat*? Final-  
ly, the sense of the place alleged he geueth thus: VVhen  
Moyfes saith, *Eate hastily*, for it is *Phase*, the lords passeouer,  
Zuinglius (nor M. B.) can never prove that Moyfes in that  
place meaneth the lamb to be the passeouer. For the phrase is  
like to our ordinarie speech, when we say; *Eate flesh*, for it is  
sunday: *drinke water*, for it is friday. Hereof no man can wring  
out that *flesh* signifieth sunday, or *water* friday. And euen so it  
is here: *Eate hastily*, for it is the *Pascha*, the paschal day  
wherein God wrought those benefites for our deliuey & pas-  
sing out of Egypt. Thus Luther, and a great deale more  
in that place. In the end of vvhich discourse after he hath  
constantly assured vs, that the Sacramentaries can never  
iustifie their tropical exposition of Christs vvords by any  
sound argument, and that they bring nothing for them-  
selves in that point *præter frigida commenta, & monstrosa*  
*somnia delirantium*, but bald deuises and monstrous dreames  
of doting men, he vvith indignation breaketh out and  
exclameth against the devil, vvho in the night time  
vvith so light a toy could seduce Zuinglius and his fo-  
llowers of Zurick, as he doth at this day M. B. and our  
Scottish and English Sacramentaries: *Interpet te Deus O*  
*Satan. Quia in acerbe nobis illudis!* The lord rebuke thee, and  
put thee to silence O Satan. How bitterly and scornfully  
doest thou ride vs, vvho vvith such patched and beg-  
gerly Sophismes can dravv innumerable sowles to  
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Of contradictions: and the Zuinglians impietie in limiting gods omnipotencie.

*The Argument.*

M. B. ignorance in talking of contradictions. He denieth that 1  
God can aliter the order which he hath established in nature, or that he can make one body to be within: place, or in two places: whereby he quit destroyeth al scripture old and new and razeth the very principles of Christianitie.

Other false examples of contradiction. Of Christs entring 2  
among his disciples, the doores being shut. VVhich one fact disproueth al the Sacramentaries false Theologie in binding Christs body to the necessitie of a place.

So doth the fiery fornace of Nabuchodonosor, which M. B. ignorantly alleageth for example of a contradiction.

M. B. shameful and true contradiction to him self about the article of Christs presence: That Christ can, and can not make his body really present in the Sacrament.

M. B. again vrgeith, that Christs body is to be indged of and 3  
limited according to rules of Phisike. VVhich ethnick kind of argument and disputation is fully answered by Luther and VVestphalus.

Albeit glorification of our bodies maketh them not to le in 6  
many places, yet Christs body is so.

CHAP. 21.



FOR this, to shew a litle subtiltie, he falleth in to a dispute vvhich him self vnderstandeth not about contradictions: taking the ground from a grosse vntruth of his owne, thus, Now when they (Papists) are dang out of this forresse (that Christe



p. 157.

Vntruth.

p. 157.

Christs vvords are to be taken properly, from vvhen M. B. thinketh he hath dung vs by such sweete and mightie argumētts as now vve have heard) *they flie* (saith he) *to Gods omnipotencie, and say; God may make the body of Christ in heauen and in the bread both at one time. Ergo it is so.* This is the first vntruth, and ground of his wicked disputation vvhich ensueth, consisting altogether of falsehood and ignorance. Catholikes make no such scald arguments: vvhich prove as vvell, every rakehell heretike to be as good as the best Catholike, every Turke as good as any Christian, black vvwhite, durt gold, fish flesh, and vvhat not? For God can make of an heretike a Catholike, of a Turke a Christian, of durt gold, and so forth. The Catholikes sometimes against the heretiks vvhich deny (as doth M. B.) Gods omnipotencie to extend thus far, prove that God can do it. VVhich is not to make arguments, that because he can do it, therefore he doth it: but to refute such blasphemous speeches, vvhich detract from God, and deny the first article of their Creed, that God is omnipotent. In answering of this argument, vvhich he farthereth on vs, albeit he shew him self to ignorant, so that in deed he seemeth not to know vvhat a contradiction meaneth; yet he so behaveth him self, as that he may plainly learne it by his owne answer to this supposed argument. For vnto it he geueth 3. answers, two of vvhich are directly contradictorie one to the other: the third hangeth in the middest betwene both, and may take part of ether. *If* (saith he) *I denved their consequent* (vvhich they never made) *they would be wel fasthed to prove it. But the question standes not here, whether God may do it or not, but whether God wil it, or may wil it. And we say reverently, that his maiestie may not wil it.* This is his first answer, vvhich I account as a middle betwene two extremes, not directly denying, nor yet plainly granting that God can do it, but by authoritie as it vv ere of the Scottish Signorie, vvhich commaundeth in matters Ecclesiastical god is in manerly and reverent termes charged not to vvill it. *For his maiestie may not wil it,* saith M. B.

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But good Sir, that we may vnderstand your further resolution, let vs put the case, as the church ever hath, that God *may wil* it, for that Christ vwho is true God, *did wil* it, as not only al Catholikes that ever vvere, but also most Protestants, and those the first founders of this new gospel beleeeved. Answered now directly and plainly yea or no, can he performe it? M. B. answered no: and that so Turkishly & absurdely, as vvithal he overthroweth the vvhole body of scripture, from the beginning of Genesis to the end of the Reuelation. For (saith he) many things God *may not wil* (and then most assuredly he neither *may* nor *can* do them) and they are reduced to two sortes. First, he *may not wil* things contrarie to his nature, as to be changeable, to decay. Secondly, he *may not wil* some things by reason of a presupponed condition: as such things, whereof he hath concluded the contrarie before: of which scri<sup>t</sup> this is. For seeing God hath concluded, that al humane bodies, and therefore the body of Christ, should consist of organical parts, and therefore be comprehended and circumscribed within one proper place, therefore God *may not wil* the contrarie now, and consequently can not make it vvithout quantitie, vvithout place, vvithout circumscription; for this vveto make it no body. And to wil these things which are plaine contradicēt in them selues, god *may not*, no more then it is possible for him to wil a lye. Here is the conclusion: that God can no more make Christs body remaining a body, to be in 2. places, then he can lye, then he can be chaunged, then he can decay & be corruptible. But to lye, to be chaunged, to decay, are simply and flaily vnposible for God, Ergo it is simply beyond Gods power and abilitie, to make the body of Christ in the sacrament. This is his conclusion, which if vve let to rest for a vvhile, and examine the ground thereof, a man shal quickly see, that it is the very foundation of al Atheisme and Barbarisme. For if God may not, nor can alter the conditions and qualities of his creatures, vvich conditions he hath framed in them, and so by such *presupponed condition* concluded the contrarie before; vvhereas he hath thus concluded the vvater to be liquid

Gods omni-  
potencie most  
wickedly  
denied.

pag. 258.

*The vvhole  
body of scrip-  
ture defaced  
by M.B.*

*Exod. 14. 22  
Iosue 3. 16.*

*Daniel. 3.  
48. 50. 94.*

*Iosue 10. 13  
2. 11. 23. 45.*

*3. Reg. 17.  
36.*

*Num 20.  
21.*

*Exod. 17.  
6. 20.*

*Num. 23.  
28.*

liquid or fluent, the fier to be hote and burne, the Sunne to move perpetually and geve light, creatures vvhich vve eate or vse, in eating or vsing to consume and diminish, vvatere not to flow out of dry and hard rocks and flints, but to haue other original, beasts by nature dumb not to speake, and so forth in a number of like, incident every vvhere in the old and new Testament: vvhat foloweth hereof, but that by sentence of the Scottish confistorie and Seignorie, God *may not wil*, and God *cannot* vvil, nor do these things: and therefore the red sea stood not stil and firme as a vval; nor yet the river Iordan, to yeld passage to the children of Israel: the fier in the fornace of Nabuchodonosor, vvvhich so furiously burnt the Chaldeans, could not be to Daniel and his 3. felowes (according to the English translations) *as a cold wynd blowing*, so that one heare of their head vvvas not burnt: the Sunne in the element at Iosuas commaundement did not stand stil, nor vvvas cleane destitute of light at Christs passion: the oyle of the vvvidow of Sarephra vvvas not every day eaten by Elias, the vvvidow, and her sonne vvwithout diminishing: as nether for 40. yeres together in the vvildernes could the Israelites vvweare their apparell vvwithout vvaisting & consuming it: it could not possibly be, that a hard rocke in the vvildernes should yeld such abundance of vvwater. as satisfied many hundred thousands, that Balaams asse spake &c. For *these be such things, vvwhere of God hath concluded the contrarie before* in his general creation, determining and binding them to other certain natural conditions and qualities. as he hath the body of man to be visible, local, and circumscribed in one certain place. And therefore *God may no more wil these things vvvhich are plain contradicent in them selues* (one as much as the other) *then it is possible for him to wil a lye*: and then the scripture must lye downe right, vvvhich telleth vs al these lyes (by M. B. his conclusion) for vvndoubted verities. VVhat shal I speake of the new Testament, vvwhere this appeareth infinitely more? VVhere every one of Christ & his Apostles miracles, are things

done

done against the general order, condition and qualitie, which God hath limited to his creatures. Let the Christian reader carie away this only, that this Saranical rule, so vile and horrible, that a Turke vvould never have put it downe, quit destroyeth the two very solidations, heads and principal articles of the new Testament, the incarnation of Christ, and general resurrection, vvhich Mahomet in his Alcoran confesseth most constantly. For that every man consisting of body and sowe, should to his humane nature have ioyned a particular, a singular or individual subsistence, vvhich Theologie calleth a person or personallitie, is far more necessarie, more high, more intrinsecal, & by gods special ordinance & general creation more required to man, then any thing that this ignorant Calvinist objecteth; be it the condition of place, or localitie, or circumscription, or any other qualitie mentioned hetherto. And yet our christian faith teacheth vs, that Christ assumed the true nature of man, a true sowe and body, vvithout the persō of mā. And if M. B. know ought he knowes it to be Nestorianisme, that is, a denial of Christs incarnation, & of the redemption vvrought by Christ God and man in one person, to say that vvith the nature of man, he assumed & tooke the person of man. Again, that one & the self same man, vvho died & vvvas resolved in to ashes 100. or 1000. yeres since, shal in the end of the vvorld returne & receive his perfect body & the self same in nūber vvich he had. is an other maner difficultie and impossibilitie, if vve go by reason, by philosophie, by natural & inseparable propertie, then is to be local or not local, visible or not visible. VVherefore M. B. with his cōministers in denying to gods omnipotēcie that vvhich is the lesser, that God can make a body without place & circumscription; questionles in his bare by very drift of reason and necessarie consequence must be iudged to deny these 2. vvhich are far higher & more beyond reason: that is to say, he must deny the grounds and principles of al Christianitie; yea of al shew of faith not only Christian, but also Mahometan.

*The first  
principles of  
Christianitie  
denied by  
M. B.*

*The incarnation  
of Christ.*

*The general  
resurrection.*

¶ And

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Pag. 159.

Ignorance.

Pag. 159.

Pag. 160.

Of Christ  
entrance the  
doores being  
shut.

Ibid.

Calv. in Test.  
de. 20. v. 19.

¶ And vvhether he goeth on in this matter of contradictions and vvil needs make arguments for vs, & after by answering them shew howe it kilsheth doth nothing but heape vnturth vpon vnturth, and bewray his owne shameful ignorance. *They say* (saith this vviſe man) *that the lord may wil a contradiction, and make both parts to be true at one tyme.* This is an vnturth to palpable. For of the two parts of a contradiction, of necessity one must be false: both can not be true. For there is no contradiction. And yet forsooth vve prove by 1. examples, as this man vvil beare vs in hand, that God may worke a contradiction. The first is. *God made a virgin to beare a sonne. To beare a sonne say they is one part of the contradiction: and to be a virgin, is the other part of the contradiction.* That vve call this a contradiction, is his dreame. Howbeit it seruerth the turne here as vvel as a contradiction, and God can not do it by his resolution, if God can not do anything against the natural conſition and propriety which he hath ioyned to his creatures: & it is a more contradiction to natural reason for a virgin to be a mother, then for a body to be vwithout a place. Their other example is, *Christ entering the doores being closed and shut.* But (saith he) *what appearance of contradiction hath it?* I graunt it hath none: but sufficient argument it conteineth to disprove al that yow have said hether to for binding Christ necessarily to a certain place, vwithout which in your Theologie, his body is no body. And vvhether yow demaunde, vwhether we can prove that Christ entered thorough the doores, vve tel yow, that vve can prove it, and that his body at that tyme could not be local in a certain place, & vvas a true perfect body notwithstanding: and that therefore al your long phisical, or rather phisical talke about the necessity of a place, is vicked, false and heretical. For albeit your grave Theologes being much vexed vwith this place, inueit a number of pretious quiddities to clude it, some, that Christ knocked first at the doore as Peter did, and then *one opening the doore to him be entred, as al men commonly do,* others that vwithout knocking

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TO M. B. SERMONS. 389

knocking he opened the doore of him self by his diuine power; others, that he came in by the window, or chimney tunnel, or top of the house; others, that the vvords of the Evangelists signifie no miracle or miraculous entrance in Christ al al, but only the Apostles feare, that they for their owne safegard had bolted fast the doores; others, that the vvords note only the tyme of the day, vvwhich vvvas towards night, at vvwhat time men vse commonly to shut their doores (vvwhich exposition once my self heard geue by a † great Superintendent in England) these and many mo such prety conceites, although your Sacramentarie companiōs to auoyd this place have inuented; yet that Christ entred thorough the doores shut, vve prove both by the plaine vvordes of the Evangelists in 2. several places, by the circumstance of the storie, & by consent of al Antiquitie. The Evangelists vvords are plaine, that he entred and stode among them the doores being shut: vvwhich so astonished them, that they thought him rather a spirit then a man, rather a ghost then a body, because he entred not as a man, as a body, but as a spirit. And in that opinion of his miraculous entrance, Christ confirmeth them vvhen he telleth them, not that he entred by the window, or by opening the doore &c. but that howsoever they like men by their humane reason supposed him to be a spirit, for that perchance they might have some of these phisical and philosophical cogitations, that a body must needs haue a place: and the doore being fast shut, Christs body could not come thorough it, and they both (the doore and Christs body) could not be in one place, and so forth; yet (saith Christ) Let not such cogitations trouble you. See my handes & feete, my flesh and bones, and know thereby, that not a spirit, but a true real organical body it is, vvwhich thus hath entred and here standeth, in the midst of you. And this is the faith of the primitive church, and interpretation of this place given by al Antiquitie. S. Iustin the martyr proposing this questiō of Christs entrance, answereth it thus. As he walked vpon the sea, not by changing his body in to a spirit, but by his

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Idem Institutio. lib. 4. ca. 17. num. 29. et in Harmonia. Luc. 24. v. 36. Martyr. in dialog. de locis corporis Christi sol. 94. 95. Vtenbouius in narratione de ecclesia Belgica dispersa. p. 285. 186. † Horne of VVinchester.

Joan. 20. 19. 26.

Θυρω μὴ κλεισμένω.

Luc. 24. 37. 38.

Luc. 24. 39.

Iustin. quæstio 117. ad Christianos.

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divine power, so by the same divine power he rose out of the grave, the grave remaining covered with a great stone, and so he entred to his disciples the gates being shut. He addeth, Christ entred thus to his disciples, not by chaunging his body in to a spirity; but with his true organical body. And this he did by his divine power, which worketh al, and is above nature.

Cyrril in Ioan.

lib. 12. ca. 53

Ibid. ca. 59.

† Mira: uolus

per inuuiat

clausas in-

gressus.

Aug. Ser.

de Tempore

256. 159.

260. in Ioā.

tract. 121.

De Agone

Christia. cap

21. in epist.

3. ad Voluf.

Et de ciuit.

Dei lib. 22.

ca. 8.

Hilaris lib.

3. de Trini-

tate.

Chrysost. in

Ioan. homil.

85.

Theophil. in

Ioan. ca. 20.

S. Cyril writeth, that when the doores were shut, he entred suddenly, overruling the nature of things by his omnipotency.

And to stop al curious questions how this might be done, he vvilleth his reader to consider, that thus it is written by the Euangelist: and that not of a simple man, as we are,

but of the omnipotent sonne of God, who is not subiect to the nature of things. In the same booke he calleth it a † mira-

culous entrance thorough the doores shut: and so doth S. Austin sundry tymes. S. Hilarie expounding this, as it

vvere of purpose before hand refuteth M. B. and his felow. Sacramentaries. *Al things* (saith he) *are whole and*

*fast bolted: and yet Christ to whom al things are open, standeth*

*in the midst. The doore, the stones, and wood leese nothing of*

*their nature, nether doth the body of Christ chaunge from it*

*self: and how then is he in the midst? Our sense and speech*

*yeldeth, and the truth of this fact is about the reason of man:*

*and so forth, very excellently disputing directly against*

*the Sacramentaries of our tyme no lesse then the Arrians*

*of that age. The self same exposition vwith Iustin the mar-*

*tyr. S. Cyrril, S. Austin, and S. Hilarie, v. z. that Christ vwith*

*his true, natural, organical body passed thorough the*

*doores, as being not bound to the necessitie of a place,*

*shal the reader find in S. Chrysostom and Theophilaste vwith-*

*ing vpon this text: likewise in S. Ambrose in Lucam cap-*

*ultimo: in Amphilocheus apud Theodoretum dialog. 2. Epiphani-*

*herof. 64. Gregor. Nazianzen. in Christo patiente. S. Hierom. ad*

*Pammachium de erroribus Ioannis Hierosolymis ani, & contra*

*Iovinianū ca. 21. in S. Leo epist. 10. ad Flavianū, cap. 5. in S.*

*Gregorie homil. 26. in Euangelia: in Hildefonsus Sermo de*

*partur. B. Marie. And albeit the fathers had great occasion*

*otherwise to have shifted this place vwith some of these*

*mens euasions, if they had bene of their iureligion, be-*

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cause herevpon the Marcionites, Valentinians, and such other Protestants or heretikes argued that Christs body vvas fantastical, and no true real organical body: yet because the Catholike & vniuersal faith vvas then as now, that Christ entred thorough the doores shut, they confessing that truth, defended vvithal, that notwithstanding such supernatural and miraculous entrance, Christs body became not a spirite, but stil remained a true body, though not bound to phisical limites and circumscriptions of place as other bodies are. Thus speake and vvrite they to the confusion of Calvin & his adherents, vvhoe vvith those old damnable heretikes Marcion and Valentinus, say that the Catholikes affirming (vvith the Euangelists and al the auncient fathers and primitive church) Christ to have entred *thorough the doores shut, there by make his body like to a spirite, infinit, &c.* vvhereof as the one is true & most sure, that Christ thus entring was not locally bounded & circumscribed: so the other is a mayne lye. For vve hold the body of Christ to be *not a spirite*, but a true body this notwithstanding, as hath bene said.

¶ M.B. his last example vvwhich vve (as he saith) alleage to proovethat God can vvorke a contradiction, is *Nabuchodonosors* ovē: vvhereto he answereth: *If they cā prove the fier was both hote and cold, then they say some thing to the purpose.* In deed much to the purpose it is to prove your grosse and shameful ignorāce double and treble: but to prove a contradiction it is not much to the purpose, as forthvvith shal be declared. Your ignorance it notably discovereth: first, because yow see not that vvwhich is plainly set dovne in the storie, vz. that at one time *this fier was hote, and cold.* For the 3. children felt it as a cold blowing vvyynd: the Chaldeans found it exceeding hote & burning, saith the text. Secondly, because yow consider not that this exāple is altogether like to that vvwhich yow obiect of Christs body circumscribed, & not circumscribed. For as this is an accidēt to the body, so was that to the fier: & as vvell may one body be compassed vvith a place, and not compassed, as the self same fier may be hote and cold, that is

Calv. in Tanc.  
ca. 2. v. 19.

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Page. 160.

Page. 161.

Ignorance.

Daniel 3. v.  
22. 50. 94.

Nabugo. story  
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Before pag.  
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M. B. heresie  
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anitie.

hote and not hote. Thirdly, because yow forget your owne former resolution, that God can not do any thing, vvhwhereof he hath by a *presupposed condition* concluded the *contrarie* before in the first origin and creation: and god hath no more concluded, that al organical bodyes shal be bound to a certain place, then that al fier shal be hote, And therefore this is a very sufficient example to disprove al your not natural philosophie, but natural folie, and heretical incredulitie vttered against Gods omnipotency, that God can not make his body to remayne a body, and yet be vvithout circumscription of place, which is evidently refuted by this miracle. VVhich blasphemous and damnable assertion taketh cleane away Christs incarnation; is directly opposite to Christs pure nativie of his mother, she remaying stil a virgin: is directly opposite to Christs resurrection, and his entrance to his disciples. VVhich 3. miraculous acts, and 2. of them chief principles, and greatest keyes of Christianitie, require that vve beleve the cleane contrarie; and that God not only can, but also de facto hath brought Christs body both out of his mothers womb, then in that very moment a virgin, and also out of the sepulchre, being then a most true, most perfite, most absolute and organical body, vvhen yet it vvas not phisically circumscribed with the limites and bounds of a place.

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¶ Now vvhereas after al this long idle and heretical talke vttered by this man, it appeareth he is ignorant vvhat a true contradiction is, vvchich the Protestant vvriters (lying after their maner) say vve maynteyne by teaching that Christs body is at one tyme in heaven and in every altar vvhere the priest offereth the sacrifice vvchich (say they) because it implieth a contradiction in the nature of a body, God him self can not do: he may vnderstand, that a right contradiction such as here is spoken of, requireth the negation of the self same thing in one and the same precise respect, as to say that one man is learned and vnlearned, false and not false but true, rich and not rich but poore, in one particular respect, relation

VVhat is a  
contradiction.

and con-

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and consideration. For otherwise a man may say of M. B. that he is learned and vnlearned, true and false, rich and poore, without any contradiction or gainfaying of him self, for that both parts shal stil be true. For he is learned in respect of common ministers, vnlearned in respect of Iohn Calvin, Theodore Beza and such other Rabbines: false, because he vttereth many vntuths and corrupteth many places of the scripture and fathers; true, because he speaketh many truths and lyeth nothing so oft, nor corrupteth scriptures and fathers so notoriously as our M. Iew. of Salisbury in preaching and writing used to do: rich, if he be compared with many inferior beggerly ministers; yet poore if he be compared with some Superintendents of England. Thus the fier in Nabuchodonosors oven though it were at the same time, and moment of tyme, *hote and cold*, yet that is no contradiction, because it was not so, in one and the same respect or relation, but hote and burning to the Chaldeans, cold and myld to the Hebrewes. And therefore to draw this to some conclusion, albeit Christs body be at one tyme *visible and not visible, local and not local, compass and not compass*, as yow say, as the fier was *hote and not hote, cold and not cold* at the self same tyme and place; yet except it be so in one and the self same respect and relation or consideration, it is a miracle of God, it is no contradiction. And though they be applied and referred to one and the self same singular body, yet do they nothing impaire, hinder, or destroy the nature or substance, because they are accidental conditions which come after the nature, and without which the nature is perfect, full, and absolute.

And now to exemplifie this which I say of a contradiction by a plain example. which M. B. perhaps will better conceive of and cary it away; I geve him the conclusion & summe of this his long discourse, which is this and in these words: *So my second ground holds fast God may not wil that thing which implies a contradiction. But he real presence of Christs body in the sacrament implies a contradiction.*

Bb ; sion,

*Iewel,*

*Page 160.  
161.*

*A faire example of contradiction in M.B.*

*Page 161.*

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*God can not make of bread his body.*  
 tion, making the body of Christ visible and invisible, local & not local at one tyme. Therefore God may not wil such a thing, Or it is vnpossible to be true. Let this then stand for one part of my example: that god can not wil, nor make Christs body really present in the sacrament: it is a flat contradiction, it is vnpossible to be true, and (as before he hath told vs) God can no more wil this, nor do this, then he can lye, be changed, decay, and become corruptible. Next, to come to the other part of my example and contradiction; M. B. forgetting him self, that he had fathered this false argument on vs before, here repeateh it as new in these vvords:  
*Pag. 157.* Last of al, they are not yet content; but say, Christ can make the bread his body: and therefore his body is really present. VVhere it is graunted that thus vve say now last of al, vvhich  
*Before, pag. 150.* yow made vs say a good vvhile sithence, and so geve a great signe that yow have a very vveake memory, vvhich much need a better (for mendacem oportet esse memorem) suppose vve last of al say thus: vvhath is your answer? Is it as before, vvhhen very reverently yow told his maiesty that he could not wil it, and could not make it present, no more then he could wil and make a lye? No, but of a cleane contrarie guise, in these vvords. That Christ can make the bread his body, we graunt. For Christ being God, can do what so ever he wil. Only let them shew, that Christ of bread wil make his real flesch, and then this controversie is brought to an end. And is it so? Is the controversie brought now to this end? Surely then have yow spent much tyme, paper and vvynnd in vvast. For hetherto al your speech and preaching hath bene to proove, that God could not vvill, neither could he do it. And how chaunceth it that so suddely yow geve over your inuincible argument, vvhich eue now yow held so fast, & so much extolled, saying: So this second ground holds fast. The real presence implies a contradiction, and therefore it is vnpossible for God to worke it. But to omit this, here yow may learne, and so may the reader, a right contradiction, and thereby measure other: God can no more make Christs body present in the sacrament, then he can lye, then he can be changed: it is vnpossible, it implies

*Pag. 160.*  
*381.*  
*A sensible contradiction.*

# TO M. B. SERMONS.

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a contradiction. Again, for the other side: *WVe graunt Christ can make of bread his body: & so he can make his body really present: and this is not vnpossible: and then assuredly it implies no contradiction.* Here is a right & persit contradiction. For it is yea and nay, denying and affirming of one and the self same thing, in one and the self same respect: vvhich contradiction vvhhen he findeth in vs, in the Catholike vvriters touching this sacrament, then let him hardly cry out, that they persist in their opinion of *very malice*, for mere cōtradiction, *to the end only they may* Pag. 186.  
*gainstand the truth* found out of late by these Apostataes, vvhereof no one agreeth vvith an other, and scarce any one vvith him self. But in the meane time it is far more apparant, that these vvords touch M. B. and his companions, vvho against the faith of al Christendom; against the first article of their Creed, against al diuine & humane learning, *malitiously gainstand the truth*, deny that to Gods omnipotency, being enforced so to do by the very drift of their vvicked, spiritish, and Satanical doctrine; vvvhich them selues again graunt to Gods omnipotencie, being driven so to cōfesse (as may be thought) by the very instinct, vvorke and opetation of nature and natural reason: vvvhich in that it acknowlegeth a God, acknowlegeth him to be omnipotent, even in that vvvhich these mens brutish and sensles, Theologic (if to I may cal it) taketh avay and vvithdraweth from him. As for that he saith, the question is *not here, whether Christ can make his body present, but whether he wil*: & if vve can shew that *he wil so*, then this cōtroversie is brought to an end: for probation hereof I vvil say no more then I have al ready. For if Christs most evident and pregnant vvords set downe in the Euangelists and S. Paule, *This is my body*, the same *which shal be offered and delivered for you: This is my blud which shal be shed for remission of your sinnes*: if the sense and meaning of these vvords testified by the practise of al Christian people that ever lived since Christs time in al places of the vvorld, in Europe, Asie, and Africa: if the vniforme consent of al Fa

*The perversity of Calvinists.*

*Real presence.*

*Cap. 1. num. 1.2.3.*

*Ib. pag. 17. 18. 19. 20. 21. 22. 23.*

*355 356. 357 358. 359 360.*

Bb 4

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Before pa. 38.

344.

See the next  
diuision, numbr  
5.

thers and general Councels from Christs tyme vnto our age: if in this miserable haruest of heretical corruption, the authoritie of the most learned, the most earnest and principal Gospellers, vvho vpon the invincible clearnes and force of Christs vvords vv ere in a maner against their vvils compelled to mainteyne the real presence of Christ in the sacrament, may serue to prove vvhat Christs meaning vv as; then have vve shewed, and if vve be required, vvil more amplie shew that this vv as Christs wil. And if this serue not, then I know not vvhat may serue. And I vvil not labour to synd any demonstration more cleare, vntil I may learne vvhat clearer demonstration M.B. desireth. And yet I thinke more cleare then this him self can not devise.

¶ And how so ever he promise faire, and say that if vve can proove, that such vv as *Christs wil*, he then is content to yeld, & *this controverse is at end*; yet his discourse and preaching here sheweth the cleane contrarie. For again he falleth in to his commō place, that Christs body must needs be bound to the rules of phisicke and nature. A man may iustly suppose, that he is scarce vv el aduised: he so commonly gainsayeth him self, and runneth vp & downe, backward and forward, and forgetteth in one lease, vvhat he vvrote in the next before. Two points yet remayne in this Sermon, vv hich I vvil shortly dispatch, because I have bene somewhat long in the former, and these 2. depend altogether, or very much of that vv hich hath bene now said. *Vvhen* (saith M.B.) *they are dung out of this* (that Christ by his omnipotencie can make his body present, from vv hence he hath *dunged vs out by* graunting and confessing it him self) *they make their last refuge* (and yet vve vv ere at our last refuge before, vv here our last refuge vv as Christs omnipotencie) *to say that Christs body is exemed from phisical rules*. His answer to this is much like the former, that is, yea and nay, graunting and denying. For first he graunteth *that Theologic is not subiect to phisicke*: and yet Christs body the principal part of Theologic is subiect to phisicke. For by & by he

pag. 162.

See before pa.

392.

Phisical rules  
hould not al-  
ways in The-  
ologic.

pag. 163.

infereth

inferreth, that if ye exeme Christs body from the law of phisicke, which is the law of nature, ye shal exeme it from the law of God: and if we deny the one, the law of nature in Christs actions, vve mult also deny the other, that is the law of God. This he vrgeth; this he maketh his conclusion and resolution, that if vve exeme Christ from the rules of phisick, we peruert both true Theologie and physick, both Gods law and the law of nature: vvhich how true it is, I referre the reader to that vvhich hath bene said already of Christs diuine person, incarnation, nativitie, resurrection, entrance to his disciples *ianuus clausis*, and the general resurrection: in al vvhich, vve find the law and ordinance of God to be strong and inuolable, although the law of nature and phisick have no place. The other point he vttereth thus. *But to make an end with yow, we shal answere to your last subterfuge.* So yet here is an other last subterfuge. And vvhath is this? That Christs body is glorified: & that this glorification geueth it supernatural preeminence &c. VVel, suppose that this be our last refuge or subterfuge, to rest vpon the glorification of Christs body: How do yow drive vs from this subterfuge? By ministring stil your phisicke. For (say yow) the very glorified bodies of men are subiect to phisick. And therefore it cleerly folowes, that in respect the glory of Christs body hath wrought no change in his nature and substance, and consequently in his natural dimensions, nor yet in any other essential propertie, therefore the glorification of Christs body exemes it not from the rules of Phisick. It should seeme, that this man ether hath great need of phisicke, his vvits and arguments are so vveake: or els he is a great friend of phisick, vvho so tediously beareth vpon the rules of phisicke, in the supreme points of Theologie, vvhere phisicke had no more to do, the hath surgetie, law, or Geometrie. This argument is of like qualitie vvith the last, & therefore may passe vvith like answer: and so it shal. Only I vvil ioine vvith it the authoritie of a Protestant or two, vvhereby the reader shal vnderstand, that these are no new arguments, but old and rotten, and long sithence so answered:

lib. 11. c. 163.

Pag. 163.

Pag. 165.

The Protestants indurment of M. B. phisical arguments

*Brentius,  
Deferre, pa. 53*

*Luth. Tom. 7.  
De iussio ver-  
borum Cana.  
Jo. 388. 390  
391. 392.  
Etc. et ibid.  
397.*

*Calv. in Ad-  
monitione, vii.*

*VVestphal. in  
Apolog. contra  
Calumniam.  
Pag. 196.*

*Corruptum  
locus scripturae  
plurimus.*

red: as it is needles paynes to shape them new answers, Brentius for this kind of disputing, accounteth the Zuinglians little better then Ethniks and Pagans. Luther for the same cause, at large, partly in iest, partly in earnest to revileth & refuteth Zuinglius and Oecolampadius, as it vvonderful. In fine he thus concludeth. *If these be the grounds and reasons of these men to confirme vs in the truth, and quiet our consciences, truly then are we in pitiful case. If some body had shewed me such writings and arguments without the name of the author, I should have thought, that some stage player, or Turkish loyterer had made them in iest and in derision of Christians. Surely I see not how these men can have pretence or excuse before God, as many other hereticks have had. For it seemeth that of set malice and stubborn they play and mocke with Gods word. And I thinke that such bald toys can not move any man, if he be in his right wits, be Turk or Jew, much lesse a Christian.* Thus Luther of these M. B. his phisical arguments in general. These two last in special vvhen Calvin objected to VVestphalus, he more directly and severally made answer thus. To the first taken from philosophie and phisicke, vvherein Calvin varied and stammered even as M. B. doth, sometimes denying that he vvould bynd Christ to philosophical or phisical rules: and yet by and by taking his argument thence, to shut Christ out of the sacrament, he answereth in these vvords: *This Geometrical argument borrowed from Euclide, that Christs body is circumscribed, and therefore can be at once but in one place, and so not in the Eucharist, is the very pillar and foundation of the sacramentary learning. This suffyneth the whole weight of their Syllogismes, whereby they corrupt a number of places of scripture. Most aptly of the sacramentaries is verished that famous saying, Take from hereticks that which they borrow from the philosophers, and they can not defend them selves. Take from the Zuinglians their philosophical reasons, quantum remanebit de magnis voluminibus omnium Sacramentariorum? How smale a portion wd remayne of the huge volumes of al the Sacramentaries? VVhich is to say in few vvords: that this argument is Ethnical*

new answers,  
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Ethnicall nor Christian, it holdeth in Geometrie not in  
Theologie, and therefore may bind the scholars of Eu-  
clide, but not the disciples of Christ and his Apostles.  
Here is one answer: an other is this. VVhereas Calvin  
and his Sectaries so much brag of humane reason and phi-  
sical arguments taken from the phisical proprieties of humane  
bodies and preferre such reasoning before faith and shusse phi-  
losophie with Torologie: and to establish their absence of Christs  
body from the sacrament, rather leane to the persuasible rea-  
sons of philosophie, then to arguments deduced from holy scrip-  
ture, let vs (saith this Protestant) on the contrarie side  
magnifie faith and attribute least of al to such phisical spe-  
culations. For the simplicitie of faith it is, which Christ  
commendeth vwhen he saith, To now it is geuen to know the  
mysterie of Gods kingdom. Thow O father hast hid these  
things from the wise, and revealed them to the litle mes. Thus  
S. Paule preacheth, Thus S. Basile preferreth faith before al the  
demonstrations of philosophers. And why are matters of Chri-  
stian profession called mysteries and matters of faith, but be-  
cause faith, and only faith comprehendeth them, which are far  
beyond and without the reach and capacitie of reason? Here  
is an other answer, grounded vpon right Christianitie  
and Theologie, and therefore one line of it able to over-  
peise and beare downe a thousand of M. B. and Iohn  
Calvins phisical folies. And by the vway, vvhwhereas Calvin  
faltting in his speech like one vncertaine vvhrecon to  
rest, said he did not so much vrge his philosophical argu-  
ments, as he did places of scripture: vve must expect  
Christ from heaven to come in iudgement: he is ascen-  
ded: he sitteth at his fathers right hand: To the one VVest-  
phalus answereth, that he might do vvel to geve them  
over altogether, and to acknowledge them as they are, to be  
not philosophical arguments, but diabolical sophismes. And  
if he would so do, and not examine this matter of faith by rea-  
son, he should find Christs word, This is my body, to haue more  
weight and strength in it, then any demonstration, ether phi-  
sical, philosophical, or Geometrical. To the other: that  
albeit these propositions be in deed scripture, and there  
are

Ibi. pa. 190.  
192.

Faith to be  
urged above  
reason.

Mat. 13. 35.  
Mat. 13. 35

Basile, Hexam  
hom. 2. 10 10

Ibi. pa. 193.  
193.  
Philosophica  
argumenta.

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a

Diabolica so-  
phismata.  
The Calvini-  
an faith fra-  
med by phy-  
sike.

c  
Ibid. pa. 195  
196.



are found, yet the consequent and conclusion is not drawn from S. Paule or any scripture; but from the rules of phisicke and philosophie, which telleth them that Christ can not be in heauen and earth at one tyme. And therefore if Caluin and the Calvinists would haue their argument graunted: they ought to bring scripture to prove that Christ can not be at one tyme in heauen and with his church in earth. VVhich if he could not, he would neuer so haue promised. So long as they bring forth no such scripture, to prove this sequele or consequent: their impertinent allegation of peeces of the holy scripture proving the antecedent, nothing excuseth them, but that they ground their faith altogether vpon Aristotles philosophie and Galenes phisicke, saith this Protestant. *The Arians, the Donatists, the Pelagians cited many sentences of scripture: yet can any man deny but they drew their arguments from the dregs of philosophie? The Anabaptists in like sort against Christs incarnation of his mother a virgin huddle vp many places of scripture: yet shal we graunt that they fetch their doting opinion from the oracles of holy scripture and not from the ayde of prophane philosophie? And thus much for M. B. his phisicke or philosophie.*

## 6

*pa. 163. 164.  
165. 166.  
167.  
Calu. Instit.  
lib. 4. ca. 17.  
num. 29. et in  
Admonitio.  
vitima.*

*Obiectio.  
Philip 3. 21.*

*Ansvvere.*

¶ The other argument taken from the qualities of a glorified body, 1. Cor. 15. 42. M. B. prosecuteth in many pages: That to be in many places at once, is not by S. Paule assigned as any qualitie of a glorified body, and therefore we may not challenge it to Christs, albeit glorified. This argument Calvin in many places vrgeth, and much better: especially for that he concludeth by conference of S. Paule in an other place, that Christs body can not haue such prerogative more then the glorified bodies of other Saints, for that (as the Apostle writeth) Christ shal make our bodies like to his owne: and therefore if ours can not be in many places, nether can Christs. To this obiection although many answers may be made, and al true; as that God if it so pleased him, might make any glorified body in many places at once; That Catholikes put not the glorification of Christs body to be the only cause, why Christs body is in the sacrament (for so the blessed

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 e only cause,  
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 virgin

## TO M. B. SERMONS.

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virgin his mothers body should be there also, vvhich we  
 beleve to be in heaven most glorious & glorified: &  
 Christ before he vvas glorified, gave the disciples his true  
 body yet not immortal nor glorified, though he gave it  
 after an immortal and impassible maner: only Catho  
 likes shew by the supernatural excellences of a glorified  
 body, that Christs body is not subiect to the base rules  
 of this corruptible life, of humane reason, and phisical  
 prescription &c. yet for brevities sake, I vvill content my  
 self vvith that one plain answer vvhich is made to Cal  
 vin obiection the same argument, vvhich is this. *This ar  
 gument taken from the qua'ties of a glorified body in Christ*  
*and vs, proveth nothing lesse then that Christs body can not be*  
*geuen in many places. Only it prove'h that our bodies shal be*  
*conformed or made like to the body of Christ in glorie, but not*  
*in equal glorie. That likenes or conformitie is not the cause,*  
*why our bodies must after the resurrection be in diuers places,*  
*because Christs body is dispensed in diuers places at the mini*  
*stration of the holy Supper. Christ hath primacie in al things:*  
*he hath more excellent glorie beyond his felowes. His flesh*  
*hath this glorie which we want, that it is meate geving life*  
*(eternal). Likewise this prerogative of glorie agreeth to his*  
*flesh, that whereas it is geuen for soode of life to the members*  
*of his church which are dispersed over the whole world, he is*  
*present in many places, which glorie our flesh lacketh. Christs*  
*body sitteth ad'vauced and exalted at Go's right hand. The*  
*conformitie of our bodie's with Christ reacheth not so far, that*  
*our bodies also shou'd obtayne such place at the right hand of*  
*God. VVherefore the true answer to his argument is, that we*  
*shal be like to Christ in conformitie of glory, but not in equa*  
*litie. VVhich answer a meane Christian might learne of*  
 him self, vvhere he endued vvith a litle faith; vvhich tea  
 cheth that the body of Christ is the body of God and  
 man a body assumed in to vnite of person vvith God:  
 vvhich albeit it take nothing from the nature of a true  
 body, yet putteth it an infinire difference betwene the  
 excellencie of such a body, and the body of any other  
 creature, be it never so much glorified.

VV. Aphalus  
 ubi supra  
 pag. 197.

Difference  
 betwene the  
 glorified body  
 of Christ and  
 other Saints.

Coloss. 1. 18.  
 Heb. 1. 9.  
 Ioan. 6.

A brief

20633

# A brief confutation of the last two Sermons concerning pre- paration to receive the sacra- ment.

## The Argument.

1. *M. B. strange, vncoherent, and contradictorie doctrine (especially concerning faith and workes) in his last two sermons: which is manifested by a number of particular examples. Of Christ despayring. Faith is not geuen only to the elect. Once had it may be lost. Scripture abused to prove contrarie assertions.*
2. *His more general contradictorie preaching concerning preparation for receiuing the sacrament. There is no comparison betwene the sacrament and the word in this respect of preparation for receiuing either. Vnder pretence of preparing his auditors to worthy receiuing by holy life, he frameth them to most vnworthy receiuing: and with manifest and direct opposition to the Apostle S. Paule, setteth them headlong to all filthines, iniquitie, and securitie in sinne, geuing them assurance and warrant before hand, that they shal neuer be damned, but be saved infallibly, whatsoeuer their life be.*

## CHAP. 12.

I



And thus much concerning the veritie and substance of the sacrament, vvch is the principal subiect of the first 3. sermons. There remayne yet the later 2. apperteyning to preparation requisite in those vvho are to receive the sacrament: on vvch I vvil make no long stay, as for other reasons

reasons, so partly because the argument is different, and for some part such as a Christian man may well approve. Only thus much I thinke good to vvaime the reader of, that vvhether it be the vveaknes of the man, as perhaps, or course and sway of his doctrine, vvhich is probable enough, he here as in other parts of these sermons, pulleth downe with one hād, as fast as he buildeth vp vwith the other. He gainsaeth him self as fully and directly, as possibly any his aduersarie can; & vvhile he pretendeth to frame in his auditory vpriht cōscience & sincere life, that they may vworthely receyue the sacramēt, he setteth them in the broad vway to al iniquitie, al losenes of life, & presumptuous cōtinuance therein. For, to prosecute these points a litle, how can these instructions stand together: *Thy affliction and action must be examined and tried by the square of Gods law, now must see how far they agree with his law, or how they dissent from it.* This is the rule to know sinne, which severs thee from God. The God of heaven, he can have no societie, nor can keepe companie with the lowly, which is alwayes vncleane. This is true Catholike doctrine, delivered every vvhether in the scripture. And hereof it foloweth, that good men in vvhom God dwelleth, are voyd of grosse and mortall sinnes, vvhich sever from God, and vwith vvhich so long as a man remayneth defiled, so long remayneth he deprived of gods holy spinte: which thing M. B. by many propositions proveth hereafter. But how matcheth this vwith that vvhich immediatly ensueth: *In this life there is wonderful iniquities, grosse sinnes, and great faults, wherewith even the righteous are defiled. And when we study to do best; and the iust man, that is the most holy man, fallēs seven tymes in the day, yea rather seventy tymes seven tymes.* If the righteous and iust man vvhē he studieth to do best, sinneth, and that grossely: if every howre of the day he commit so many grosse and mortall sinnes, as these vvords import (for in these mens divinitie al sinnes are mortall, none venial) & every mortall sinne sever a man from God, as M. B. teacheth agreeably to the scriptures; vvhāt foloweth of these two parcels, but

Pa. 205. 208

Pag. 256.

210.

Esa. 59. 3.

Sapienr. 1. v.

4. 5.

2. Cor. 6. 14.

Some man  
vwithout  
grosse sinnes.

Pag. 211.

Pag. 207.

No man  
vwithout  
grosse sinnes.

Calv. Instit.

lib. 2. ca. 8.

num. 53.

59. &amp; lib. 3.

cap. 4. num.

28.

See before

14. 300

cels, but that the God of heauen dwelleth in no man be he never so iust, for that in every his action he sinneth, and offendeth God grossely, and mortally? And how calleth he such a man *holy, iust, and righteous*, vvhō thus offending, and that continually, so many hundred tymes in the day, is doubles *wicked, vniust, and vnrigheteous*: for that so perpetually he transgresseth the law of God, the true and infallible square of iustice and iniustice, as M. B. hath truly declared?

pag. 222.

VVith like constancie he commendeth faith to his audience in these vvords: *faith is the moyen and hand; whereby we apprehend our saluation and applie it vnto vs. And as it a wayles not a sicke man to see a droge in the Apothecaries booth, except a way be found, how it may be applied to his sicke body; so faith is the moyen and hand whereby we take hold on Christ, and applie his redemption to our sowles.* This is good, if he meant of the right faith, and stayd here, and proceeded no farther to exclude al other graces of God and his holy spirite. But he addeth: *There is not a way, nor an instrument in the scriptures of God, whereby any man or woman may applie Christ to their sowles, but only the instrument of faith.* Hereof it foloweth, that faith is

Mid.

Only faith.

not only, the first, and principal, but also the sole and only meane of our iustification and saluation, as by vvhich *only instrument according to the scriptures*, the redemption wrought by Christ is applied vnto our sowles. And thus the Protestants teach commonly, and M. B. hath oftentimes told vs before. Yet vvithin a few pages after, he falleth in to a cleane cōtrarie discourse, removing faith frō this office, and attributing it altogether to love and charitie. For thus he preacheth. *In corporal foode we haue two*

Not only  
faith.

pag. 223.

224.

*sorts of apprehensions, one by the eye: the other by the taist. Your eye takes a view of the meate & makes a choise of it. This is the first apprehension.* If your eye like it, yet if thy taist like it not also, & so it enter not in to thy stomake, it can never be converted in to thy nuriture. For it is only the second apprehension of the meate, that is cause of nourishing our body. *Even so in spiritual things: the first apprehension*

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apprehension of Christ Iesus is by the eye of the mynd, that is by our knowlege and vnderstanding, that is to say, by our faith. The next apprehension is, when we cast our hearts on him, we have good wil of him. For al our affection procedes from our wil. And if we love Christ; we take hold on him, we cate him and digest him, that is, we apply him to our sawles. Then is not faith the only instrument to applie Christ, but also love & charitie: and this much more then faith; so much more, as a mans body is more nurrished by his tast, then by his eye; by that foode vvhich he eateth: then that meate vvhich he seeth standing on the table, but never toucheth. For so your self applie, vrge, and reiterate this comparison. Looke in what place the eye serves to the body, in that same rome serves know'lege and vnderstanding to thy sawle. And looke in what place thy hand and thy mouth, the taist and the stomake serves to thy body, in the same rome serves thy hart and affection to thy sawle. So that as our bodies can not be nurrished, except our hand take, and our mouth cate the meate, where thorough the second apprehension may folow: likewise our sawles can not feed on Christ, except we grip him and imbrace him hartely by our will and affection, and not by only faith. This is true doctrine, and this directly ouerthroweth the former, that faith is the only instrument of applying Christ to vs, that only faith iustificieth vs, and cleanseth the sawle. For here vve learne, that by charitie vve applie Christ to our sawles, as vvel as by faith: yea much better, as our bodies are better nurrished vwith the 2. apprehension of meate made by our taist, then by the first made by oure eye.

pa. 338.

Ergo only  
faith iustifi-  
eth not.

Folowing the opinion of Iohn Calvin and the Lutherans before noted touching Christian faith, that it is a sure and infallible perswasion of Gods beneuolence towards vs, he exhorteth his auditors to hold fast such perswasio, in these vvords: *Art thou perswaded of mercy? Assure thy self, thy conscience is at a good point, thou hast health in thy sawle. For by keeping of (this) faith, thy conscience is preserved. Keep this perswasion, bald it hail & sound, hurt it not, bring not thy sawle in doubting so far as thou may, nor hinder*

Before. pag.  
302. 303.

pa. 304.

Presumption

Cal. Institut.  
lib. 3. cap. 2.  
num. 16.

pag. 363.

See before. pa.  
304. 305.  
Esa. 66. 2. 5

pag. 375.

Desperation.

pag. 377

Rom. 2. 6.  
1. Petr. 1. 17  
& 4. 13.  
Malach. 1.  
Psal. 118. v.  
120.  
Matth. 10.  
37.  
Mat. 18.

not thy persuasion. For if thou doub'st, or in any wise diminish  
thy persuasio thou dost diminish the health of thy soule, thou  
loosest thy faith, & becomest an infidel. as Calvin (whom  
in this M.B. I followeth) avoweth. For he is not a faithful man  
(saith Calvin) who assurareth not him self of Gods fauour: and  
who resting vpon the securitie of his owne salvation, can not say  
with the Apostle Paule, I am sure that nothing can separate me  
from Christ: which words also M.B. very lustely applieth  
to him self, saying expressly: Our faith & assurace growes  
so great. & our persuasio so strong, that we dare come out with  
the Apostle, and say as he said. Hereof we may gather, that  
after this doctrine, the best Christian and most faithful is  
he, which hath the greatest confidence in gods fauour  
and mercy, and feareth lest his iudgements. VWherevnto  
tendeth also a great part of his last sermō: which besides  
that it preserveth a number of desperat ruffians, execrable  
miscreants and herenikes before meeke harted and humble  
spirited saines, vpon whom the holy ghost specially  
resteth, can hardly stand with that him self after preacheth,  
that the dearest seruants of God are cast in to terrible doubtings  
& wōderful pits of desolation. The best seruants of God are exercised  
with terrible doubtings in their soules, with wonderful  
stammerings: and they will be brought sometimes, as appeares  
in their owne iudgement, to the very brinke of desperation.  
For this is as much to say, as that the most faithful  
seruants of God are most faithles. the best are worst, his  
dearest are to him most odious and hateful as they who  
want a right faith and confidence in him, vwhereon in-  
tierly dependeth the health of their soules, their quietnes of  
conscience and peace with God. True it is, that the best and  
faithfullest seruants of god, have iust occasion to feare  
Gods iudgement, as whom they must attend for not  
only a merciful father. but also a iust iudge, one that iud-  
geth every man not according to this solifidian persuasion  
and presumption, but according to his merke: & that so  
severely, that the iust man shal scarce be saved: and there-  
fore the prophetes, Apostles, S. Paule, S. Peter, and Christ  
him self euer taught their scholars, as so hope wel, so to  
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feare, & in feare & trembling to worke their owne saluatiō. But great, or rather infinite is the difference betwene feare, dread, reverence and trembling, vvhich the scripture commendeth, & these terrible doubtings, wonderful stammerings, and wonderful pits of desperation, in to vvhich these men thrust the best seruants of God. And yet this preaching were more tolerable, if he spared our Saviour him self, and set not him farther out of Gods fauour (as these men measure it according to this their presumptuous confidence) then the vvoist seruant of God that ever was. For vvhence of such seruants M. B. saith, that the Lord never suffereth them to despair: though they be brought to the very brinke of desperation, yet are they not swallowed vp of it; Christ our blessed Saviour he thrusteth farther in to the very bottomles pit of desperation. For saith he; *To what end doth the lord cast his seruants so low: He answereth: To the end, they may feeble in their hearts and consciences, what Christ suffered for them in the yard and on the crosse, in soule and body: that we feeble in our soules in some measure, the hel which he sustained in full measure.* VVhere attributing to Christ the full measure of that, vvhence he alloweth to his seruants but a portion, vvhom yet he draweth to the very brinke of desperation, he manifestly teacheth, that Christ despayred fully and absolutely: according to the doctrine of that monstrous caytife Calvin (vvhose vvhiterth expressly, that Christ not only internally in mind despayred, but also externally *braist out in to a speech of desperation: une voix de desespoir luy est eschappée*, in his french Harmonie vpon the Gospel) and the gehennical church of Geneva, in vvhose Catechisme Christ is subiected to the same torment of conscience and paynes of hel, as are the damned and reprobate, the impenitent sinners, whom God doth punish in his terrible wrath: saue that Christ susteyned that for a tyme, only a day or two, in the yard & on the crosse [saith M. B.] vvhich they must endure continually. VVhich doctrine invented or published by Calvin and Beza, taught in the Geneva Catechisme, and here briefly vttered by M. B. be-

Rom. 8. 38  
Hebra. 4. 1.  
Apoc. 1. 5-4  
Philip. 2. 12

pag. 276.

Ibidem.

Christ in desperation.

Calvin. Har-  
mon. in Mat.  
ca. 26. v. 46.

Scottish cate-  
chisms, the 20  
Sunday.



*Christ's redemption denied by the Calvinists*

*pa. 313.*

*Coloss. 1. 20.  
Ephes. 2. 14.*

*2 Timoth. 3.  
5.*

*pa. 230.  
pa. 264.  
pa. 204.*

*pag. 212.  
213. 214.*

*pag. 215.  
247. 248.*

*Faith lost by  
ouil life.*

*pag. 265.  
266.*

*Item pa. 272*

sides that it taketh away one article of our faith (Christ's descent in to hel) in effect marreth and destroyeth al articles of our Christian Creed, so far as they apperteyne to the redemption wrought by Christ. For if the perfection of Christian iustice be measured by firme persuation of Gods mercy and favour, and as M. B. writeth, he that hath no measure of this faith, hath no measure of peace vvith God: & Christ of al gods seruants that ever vv ere, vvas farthest from this measure, as being plunged in desperation in ful measure; then vvas Christ farthest of all other from being at peace vvith god: and therefore was most vnfit to be a peace-maker for others, & to reconcile man to God, pacifying things in heaven and earth, vvhereas him self vvas not at peace vvith God, nether had that peace of conscience, vvwhich every Protestant hath.

A forme of pietie (the vertue vvhereof he denieth) his vvords cary vvhen as he preacheth, that this faith and persuation, vvwhich he so magnifieth, and baptizeth by the name of their iustifying faith, dependes vpon the quiet state of a good conscience. This quiet state is troubled by nothing in the world, but by sinne. Herevpon, he fallies in to a commo place, vvwhich conteynes much good moral talke, that we must glorifie god by doing good works: there ma be an agreemēt betwene the hart & the hand: thy conuersatiō man of necessitie be changed vvith thy hart, and be holy, honest & godly as thy hart is. VVe must love our neighbour, els we can not love God. Faith is tried by his fruits: and except thou glorifie God by thy deeds, and make thy life holy to testifie thy holy faith, al is but vayne, al is but mere hipocrisie &c. If thy conuersation be good, it is a sure token, that thou (hast a true faith and) art one vvith God. But if thy conuersation be not good, let men say vvhat they wil, thy hart is defiled: true and lively faith is not in thee. Al vvchich and much more of like effect, in fine he plainly referreth to this conclusiō. So this ground holds fast. A doubting conscience makes a weake faith. The more doubtting is the cōscience, the weaker is the faith. A good conscience makes a strong faith. Hurt your cōscience, & you hurt your faith. For how can I be persuaded of gods mercy, vvho

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*anger I fee le kindled against me, and against whom my conscience shewes me to be guilty of many offences? Once again, Ibid.*  
*Every of you take tent to your conscience. For keep a good conscience, and thou shalt keep faith. The better thy conscience is, the starker thy faith is. Loosing it (a good conscience) ye loose faith: and loosing faith, ye loose saluation. The hail exhortation that we gather on this point, depends vpon this.* To omit his false ground, that strong perswasion and confidence of Gods mercy can not stand vwith sinful life or evil conscience, vvhich is a degree beyond confidence, may so be coupled, and oft tymes is: & sure reason, certain experience, and manifest scripture telleth vs, that to many there are, vvho in the depth of their iniquitie say, *The mercy of the lord is great, he wil be merciful to my sinnes be they never so many:* to omit this, and marke only the il coherence of these mens fantastical gospel, here faith of necessitie requireth good conscience; good conscience dependeth of holy life. So vvhere holy life is abandoned and sinne raigneth, good conscience is lost, and that being perished, faith also perissheth. Vpon vvhich gradatio he inveigheth against certain great men, *whose oppressions of the poore, whose deadly feids with their owne companions would not burst out in so high a measure, if they had advised wel with their consciences. But the Lord seeing them take so litle tent to their consciences, he spoiles them of faith and of the hope of mercy.* Out of al vvhich vve may & must conclude (and so M. B. him self teacheth vs) that faith in these men may be easely lost, vvhich being altogether fastned and tyed to good conscience, and this to good life; by necessarie sequele faith decaith vvith good life and conscience. But how matcheth this vvith his former preaching, that the best and most sincere Christians sal every day *seuen tymes, yea seuentie times seue tymes*, and that in to grosse sinnes? Is not this as much as if he said, that the best Christians every howre of the day become infidels, & can not haue faith in the mercy of god, to vvhom their conscience vvitnesseth, that daily & howvrelly Gods wrath is kindled against them, for that their conscience

*Faith lost by  
evil life.*

*Ecclesiasticus.  
3. 6.*

*Faith lost.*

*ps. 27 2.*

Before, pag.  
369.

pag. 379.

Faith can neuer  
be lost.

pag. 371.

Faith ever  
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Faith some-  
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Faith may be  
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shewes them to be giltye of many offences against God; and al those offences, grosse, deadly, and damnable, after the Calvinists Theologie? Much more this doctrine repugneth to that vvinich Calvin, Beza, the vvhole church of Geneva, and M.B. him self preacheth aftervvards in this self same sermon in these vvords. *It is sure & certain, that faith is never wholly extinguished in the children of God. Be it never so weake, yet shal it never viterly decay and perish out of the hart: where once it makes residence. A weake faith, is a faith: and where that faith is, there man ever be mercy.* Again. *Faith once given by God, can not be revoked again. Faith when it is given by God, is constantly given, neuer to be changed nor viterly tane from them.* Again. *This gift of faith, where ever it be and in what hart so ever it be, it is never idle but perpetually working; and working wel by love & charitie: VVhere ever it be, it is not dead but lively.* How opposite and most evidently repugnant is this to the former preaching? If faith vvhere ever it be, be never idle but perpetually working wel by love and charitie, how faith he. that they haue faith vvich oppresse the poore, keep deadly feid, and so forth, vvich are no vvorkes of Christian charitie, how soever they be esteemed among the Calvinists, as vvorkes perhaps of their sole iustifying faith and hote love. If vvhen faith is once given, it can never be lost, never revoked by God, never viterly tane from them vvho are once possided of it; how faith he, that it is lost by evil life, and that God spoiles them of faith & hope of mercy vvich commit such mortal sinnes? But a most vvicked, barbarous, & sensibly false paradox it is, to say that faith once had can not be lost, the contrary vvhereof vve see by lamentable experience of thousands, vvho depart daily not only from Catholike faith to heretike, & in heresie from one to an other, from Lutheran to Zuinglian or Calvinian, from Calvinian to Anabaptistick, from that to Trinitarian, Antitrinitarian, &c. but also from the general name and pretence of Christian faith to plain Apostasie, to Iudaisme, to Mahometisme, to Atheisme, VVith professors of vvich gospel,

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# TO M. B. SERMONS.

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as by vvitness of my L.<sup>d</sup> of Canterburie, the English church is vvell replenished: so M. B. him self signifieth the like of his Scottish congregation, of vvhich he vvriteth thus. *Alas, we are come to sit a loath, disdain, & of-tasting of this heavenly food* (he meaneth Gods vvord) *in this country, that where men in the beginning would have gane some, 20. myles, some, 40. myles to the hearing of this word: they wil scarcely now come fra their house to the kirk and remayne one howre to heare the word, but bides at home.* This being true, if (as he in this same place teacheth) faith formed in our harts by the holy spirit, vvill decay except it be nurrished: and if to the nurrishing of this faith it be requisite that *we heare the word of God preached, and preached not by every man, but preached by a lawful pastor, by him that is sent,* vvhich point he doth inculcate diligently, & without vvhich preaching it is not possible (saith he) that a man continue in the faith: how can it be avoyded, but vvhere this vvord is not thus preached, as it is not in a number of places of England, nor perhaps of Scotland, there the faith among the bretherne, not only may, but also must of necessitie decay, vvhich vvithout this kind of preaching can not possibly continue? And if there be no such preaching, preaching I meane by pastors lawfully sent (as in truth there is none nether in England nor yet in Scotland amongst at the ministers, as of the English ministerie is best proved by the Puritanes, by Cartwright, by Calvin, by Beza, by Knox, by the Scottish communion booke and election of ministers appointed there: and for the Scottish ministerie, to let passe my L.<sup>d</sup> of Canterbury and the English Pontifical, it is very clearly proved by Buchanan in his storie, and the first original and foundation of this new Scottish kirk in our ages, layd by that seditious and infamous man Iohn Knox & his comparteners in despite and against the vvil of both magistrates, as vvell temporal as spiritual (that I mention not Catholike vvriters, vvho have made demonstration of this, against both Scottish and English in sundry writings) how can there be remayning any faith among them

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*Vvhere, contra C. Tract. 9. 206 pag. 70.*

*pa. 239. 240*

*pa. 238. 239*

*B. fore, pag. 224. 225.*

*No lawful vocation of pastors in England, nor*

*Scotland.*

*Buchan. hist. Scotie. lib. 10 maxime pag. 553. 556. 558. 559. 561. 567.*

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*Act. 2. 13.*

*1. Timoth. 2.*

*2. 20.*

*1. Cor. 4. 1.*

*Galat. 3. 2. 3.*

*Hebr. 10. 29.*

*2. Pet. 2. 20.*

*21, 22.*

*Luc. 8. 13.*

*Act. 14. 23.*

*1. Co. 16. 13.*

*Coloss. 1. 23.*

*1. Timoth. 2.*

*15.*

*Rom. 11. 21.*

them, vvhether is no orderly preaching of the vword by any such lawful pastor orderly sent, vvho is so necessarie to preserve this faith? And how plentifully is this most barbarous fanſie refelled in the holy ſcripture by a nūber of examples, facts, and ſentences? vvhere vve find that Simon Magus beleevd Chriſts goſpel as other Chriſtians did, vvho yet after became an Arch-heretike or Apoſtata, as likewiſe did Hymene<sup>9</sup> & Alexander: vvhere the Apoſtle forewarneth, that in the later dayes, many Chriſtians ſhal depart from the faith, vvhercof vve ſee daily experience: vvhere he reproveth the Galathians, ſor that they receiving the ſpirite, and for a vvhile continuing in the ſpirite, afterwards gave over the ſpirite, and ended in the fleſh; vvhere is declared that ſome vvho vv ere, as ſkiped by the blud of the new teſtament, afterwards deſpited & trode vvnder their feete the ſonne of God, & the ſame blud by vvich they had bene ſanctified: being waſhed from their ſinne, afterwards as vncleane ſwine, returned and wallowed in their former filth: vvhere the Evangelist vvriteth plainly, and our Saviour him ſelf teacheth vs, that ſome there are vvho gladly receive the word of God and beleue for a tyme, but vvhen trial and perfecution cometh, then they depart and geve over their faith. And to vvhat purpoſe is it, that the Apoſtles, exhort Chriſtians to ſtand faſt in their faith, that S. Paule threatningly vvarneth ſome Chriſtians to become humble and thinke lowly of them ſelves: and to feare leſt God vvho ſpared not the natural branches (the Iewes) ſpare not them, but cut them off alſo, & reiect the as he reiecteth the Iewes. If it vv ere then an article of faith, that faith once had can never be loſt, that God vvill never take faith from them, on vvhom he hath once beſtowed it, vvhat vvrit or vvifdom vv ere there in theſe ether exhortations or threats? As much as if M. B. ſhould exhort his miniſters to continue men, & not become vvomen: or threaten them that except they ſtood faſt in their new goſpel, they ſhould never be able to paſſe from Scotland to Denmark either on ſoote or horſeback, or vvalk in one day from Edinburgh to Hieruſalē. This is to fooliſh & im-

& impious ſcriptures, and impious places, that ſure ſpeak now to be vangeliſt or be deviſed that vvich that ſome vv moſt high nated. & afterwards were made p good word of to yeld their grace, vvhic to his elect: this ſel from much as in & made a m be loſt, vv vvords? I Church, of dreamed of to ſee this in reade S. Au of the here in this kind a reaſonabl ſecuritie & of faith, rhar turne vvſide manitie and Angels: it is ting, and har the garland how to hold yet is rowin

& impious: & yet this is the very forme & tenor of the scriptures, by M. B. & Calvins doctrine. And as foolish and impious is Calvins answer to these and the like places, that the Apostles, Evangelists, Christ, and all scripture speake vnproperly: & therefore their speeches are now to be corrected by this vnwisepful squire and Evangelist of Gebenna, or rather Gehenna. And vvhhat can be devised more pregnant and forcible against this, then that vvhich the Apostle Paule vvriteth to the Hebrews? that some vvho vv ere endued vvith faith, and that in the most high and excellent degree, vvho vv ere once illuminated. & after their illumination had tasted the heavenly gift, were made partakers of the holy ghost, had moreover tasted the good word of God, and powers of the world to come, vv which is to yeld them al the prerogatives and tastings of Gods grace, vv which M. B. sometime talketh of and chalengeth to his elect: yet these men to amply illuminated, after al this, fell from the faith; yea fell in so desperate sort, that as much as in them lay, they crucified again the sonne of God, & made a mocke of him. If true faith once had can never be lost, vvhat commentarie vvill M. B. make of these vvords? I omit to produce fathers of the primitive Church, of vv whom no one from the first to the last ever dreamed of this Caluiniā frensie. Yet if M. B. have mind to see this in them refelless generally by scripture, let him reade S. Austine ( vvho most of al other vv as by reason of the heresies of his tyme concerning grace, exercised in this kind of argumēt ) & he shal find enough to satisfie a reasonable man. Certainly, to geve men in this vvorld securitie & assurance, assurance ( I say ) not of hope but of faith, that they shal not, nor can perish eternally, is to turne vpside downe and cleane invert the nature of humanitie and divinitie, of heaven and earth, of man and Angels: it is to geve the crowne to one, vvho yet is fighting, and hath not obteyned the victorie; to geve him the garland vvho yet is running his race, and vncertain how to hold his course: to put him in the sure port, vvho yet is rowing on the sea, and tossed vvith the vvaves thereof:

*Calu. Instituo  
lib 3 cap. 2.  
num. 9. 10.  
11. 12. 13.*

*Hebr. 6. 4. 5.*

*Ibidem v. 6.*

*August. de  
correp. et gra-  
tia ca. 13  
sacm de bono  
perseuerat. ca.  
8. 13.  
De Civit. lib.  
1. ca. 12.  
In psalm. 50.  
51.*

*1. Cor. 9. 24.  
Philip. 3. 14  
Tijah. 92.*

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thereof: to geve mortal man in this life that reward for  
 vvhich in this life vve labour, and is proper to the next,  
 and by gods ordinance appointed for the blessed sowles  
 and angels confirmed in grace: that is in one vword, to  
 make men beleefe they are already sure of heaven and  
 salvation, vvhich by this very presumptiō are in the broad  
 and most certain vway to hel and eternal damnation.  
 But because if I should proceed in this sort vwith the rest  
 of these two last sermons, I perceive I should fall in to  
 that tedious prolixitie, which I most covet to avoid, I  
 wil therefore only vvrite downe shortly M.B. his straunge  
 assertions concerning faith and vworks; adding for con-  
 futation no other authoritie then his owne: vvhich I wil  
 likewise put downe so nigh as may be in his owne  
 vvords, but alwayes in his owne sense. And let this stand  
 for the first. The first.

Faith depends on good life and conscience: and so  
 vwith the losse thereof, faith and salvation is lost.

Contra.

*Faith lost  
 vwith good  
 life.*

*pag. 279.*

*Faith not lost  
 vwith good  
 life.*

*See before pa.  
 306.*

*Before pag.*

*400.  
 Only faith.*

Faith once had can never be lost, vvhatsoever a mans  
 life is: For God never reuokes or takes away the gift of faith,  
 which once he hath geuen. Faith shal never utterly decay &  
 perish out of the hart, wherin it makes once residence.

III.

Faith is the only moeyen and instrument, whereby we applie  
 Christ vnto our sowles. And there is in the scripture no other  
 instrument of applying Christ to vs but this.

Contra.

*Ibid. pag.*

*400. 401.*

*Not only  
 faith.*

Love of Christ is an instrument, vvhereby vve appre-  
 hend and grip Christ better then by faith, even as the  
 meate vvhich vve eate & tast better nurnisheth our body  
 then that vve only feed our eye vvithal.

III.

*pa. 213. 214*

*No true faith  
 vvithout good  
 life.*

VVhere the conversation is not holy, let men speake  
 vvhat they wil: there the hart is defiled, there this true and  
 lively faith hes no place.

Contra.

*pa. 211. 212*

Be our conuersation never so vvicked, howsoeuer our  
 bodie

T  
 bodies be lo-  
 sief of true

The gift  
 is never idle  
 and charitie  
 is, Al men v  
 vvel by lov

In some o  
 their deadl  
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 their conscie  
 Lord seing  
 them of faith  
 nor perpetr

Sinne se  
 man, that a

The best  
 nes. Yet the  
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 rite of God.  
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A Christ  
 have faith a  
 he have fait  
 to him daily  
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 more we dou  
 as the sense  
 can not ha  
 me: and so  
 yow is a

A Christ  
 ver leefe fai

# TO M. B. SERMONS.

411

bodies be losed to al dissolusion, faith ever remaineth, the  
sfer of true faith is never put out, suppose it be covered.

True faith  
without  
good life.

IIII.

The gift of faith where ever it be, & in what hart soener,  
is never idle, but perpetually working: & working wel by love  
and charitie. Where ever it be, it is not dead but lively: that  
is, Al men vvhich have faith, are perpetually vworking  
wel by love and charitie.

Pag. 271.  
Faith ever  
working wel

Contra.

In some of our great men, their oppressions of the poore,  
their deadly feids with their owne companions burst out in  
sick an high measure, as shew that they advise not wel with  
their consciences, whereon depends faith. And therefore the  
Lord seing them take so liule tent to their consciences, spoiles  
them off faith. Then, some men vvhich have faith, vvorke  
not peipetually wel by love & charitie.

Pag. 267.  
Faith some  
times vvor-  
king it.

V.

Sinne severeth a man from God, & God can not dwell in a  
man, that alway committeth sinnes.

Before, pag.

Contra.

The best men every day and howre commit grosse sin-  
nes. Yet the faithful in their greatest dissolutions, sal they to  
murther and adulterie as David did, they never leese the spi-  
rite of God. So then God dwelleth in them, notwithstanding  
their continual sinnes.

399.  
Sinne some-  
reth God fro  
man.  
Pag. 282.  
Sinne severeth  
not God from  
man.

VI.

A Christian man living dissolutely in sinne, can not  
have faith and confidence in the mercy of God. For how may  
he have faith in the mercy of God, whose conscience witnesseth  
to him daily, that for his manifold sinnes Gods wrath is kind-  
led against him? A hurt conscience mon ever doubt: and the  
more we doubt, the lesse is our perswasion. Na question so long  
as the sence of gods anger and feeling of my offenses bides, I  
can not have a starke perswasion that he wil be merciful to  
me: and so yow can not have a right faith, vvhich vwith  
yow is a starke and strong perswasion of gods mercy.

Pag. 268.  
A brother sin-  
ning can not  
have confi-  
dence in Gods  
mercy.  
Pag. 268.

Contra.

A Christian man living never so dissolutely, can ne-  
ver leese faith. The spoons whereof worke in him continual  
remorse,

Pag. 273. 274.  
274.

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morfe, and makes him call to God for mercy every day. And

pag 272. this prayer is a certain argument of the right faith and be-  
 lief in God For I can not speake to him, nor pray to him, in  
 whom I trust not. Ergo a brother sinning never so much,  
 not only may haue, but also actually hath faith & confidence  
 in the mercy of God. For els he could not pray vnto him.  
 pag. 284. Again. In despise of the devil, and the corruption which is in  
 vs (and M. B. vvhio teacheth the contrarie) this faith shal  
 never perishe: and then necessarily such a man hath a stark  
 and strong perswasion of gods mercy. For els he hath not faith,  
 that being by M. B. & Calvin defined, a stark and strong  
 Before. pag. 283. perswasion in Gods mercy.

## VII.

pa. 279. It is true and certain that the spoonkes of faith, which are  
 280. kindled in the hart by the spirit of God, certain it is they may  
 To spoonkes be smored for a long tyme: they may be couered with the ashes  
 of faith some- of our owne corruption, our evil deeds and wickednes in which  
 times smored, we fall. The effects of a lively faith wil be so interrupted, thy  
 a long tyme. lusts and affection: wil so preuail for a long time. that in the  
 mynd and hart and conscience of him, who hath so oppressed  
 pag 280. & smored his faith, it wil come to passe that in his owne  
 281. iudgement he wil think him self an euicaste and reprobate.

## CONTRA.

pag. 282. The spirit of God in mans hart can not be idle: but the spoonkes  
 283. in the meane tyme that the body is cast lose to dissolutions,  
 these spoonkes are accusing thy dissolutions: these spoonkes  
 The spoonkes suffer thee not to take pleasure of thy body without great bit-  
 of faith some- terneffe and continual remore And these spoonkes where they  
 times smored, not are wil make the sawle to vter these words ains in 24. howres:  
 a short tyme. Alas I offend God &c. Then a man that feelles these  
 motions ever once in 24. howres (vvhich is no very  
 long tyme) yea feelles them vworking a continual remorse  
 (vvhich is a great deale shorter) and is a right Protestant  
 endued vvhith the faith here declared (proper to the elect)  
 how vile soever his life be, can never thinke him self a  
 reprobate, feeling in his hart once in 24. howres, yea fee-  
 ling continually these spoonkes of faith, and motions of the  
 holy spirit, vvhich assure him the contrarie.

## VIII.

The ch  
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 And this i  
 pist, and t  
 mercy to his  
 am an elect  
 tems them  
 of God (vvh  
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TO M. B. SERMONS.  
VIII.

47

The children of God (such as right Calvinists are know assuredly by faith, that they are the elect of God And this is the difference betwene the Catholike or Papist, and them, that the Papist dare not apply the promise of mercy to his owne soule; he countes it presumption to say, I am an elect, I am saved and iustified. The miserable men content's them with a general faith, that leanes only on the truth of God (vvh whereas the Calvinists have a special faith, which leanes vpon the lying fantasie of man) whereby I know that the promises of God are true. But the Papist dare not conceiue or say, they are true in me. Why? because he hes not felt it and the hart of him is not opened. But our iustifying faith works in vs particularly a marvelous assurance and persuasions that God loves me. It workes a certain assurance and persuasion that he wil save me. And this particular application is the specifike difference, the chief marke and proper note whereby our faith is discerned from al the pretended faiths of al the sects of the world. So then this is a special article of the Scottish Calvinists special faith, that they and they only know by faith, vvhich is most certain, assured, & voyd of al doubt (for vvh what Christian doubtres of any article, any part or parcel of his faith: and if he beleewe vvvith doubting, then plain it is he hath not faith but opinio that they are elect, and shal assuredly be saved. And this is the specifike difference betwene them and al other, not only Catholiks, but even Protestants, Lutherans, Zuinglians, Anabaptists, Trinitarians, Parliament Protestants or Principidians of England &c. that al and singular Calvinists (after the Scottish order) and vvvith them perhaps our English Puritans, know most certainly even by faith, that they be elect, and so infallibly shal al be saved.

Contra.

The elect and dearest servants of God are cast in to terrible doubting, and wonderfull hits of desperation. The best servants of God are exercised with wonderful stammerings in their soule. Every sin which they commit, hurts the conscience: that impaires the persuasion, and so comes in doubting. There is not a sinne

pag. 269.

222. Every Calvinist sure of his salvation.

See before pag. 303. 307.

pag. 264.

262.

pag. 275. 278.

The best Calvinists doubt of their salvation.

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pag. 211.

a sinne which we commit, but it banishes light, and casts a slough  
 cuer the eye of our faith, whereby we doubt and stammer in  
 our sight &c. It comes to passe that in our owne iudgement we  
 thinke our selves of casts and reprobats. For so offending, we  
 can not have a starke perswasion that God wil be merciful to  
 vs. Ergo the elect know not by faith, that they are of the  
 number of Gods chosen. For so should they never want  
 a starke and strong perswasion and marvelous assurance: they  
 could never doubt of that, vvhich to the is as sure as an  
 article of faith. Vvhich doubting, yea wonderful and mar-  
 velous doubting, so far forth that in their iudgement they  
 thinke the contrarie, they thinke them selves reprobates,  
 seing it oft tymes chaunceth to the best Protestants, yea  
 those of the Scottish and Genevian perfection: hereof  
 this specifike difference betwene them & al others, is made  
 a very general comuniō to them vvith al other sectaries,  
 and they left no surer of their saluation, then are other  
 their good bretherne of vvhat sect or heresie soever.

Other Sectes  
 surer of their  
 saluation then  
 the Calvinists

Before pag.  
 201. 202.  
 205.

Nay farther, vvhereas the Scottish Protestants have such  
 terrible doubtings of their election and saluation as here  
 M. B. confesseth, vvwhich the Lutherans and Anabaptists  
 have nor, as before hath bene declared, vvho vvithout  
 al such doubt are most assured of their election and sal-  
 uation: hereof it foloweth that this specifike difference ra-  
 ther apperteyneth to them then to these; and that it  
 discerneth the faith of those Lutherans and Anabaptists  
 from the faith of al sects in the world, be they Calvinists  
 Scottish, Genevian, Puritan or other, rather then of M. B.  
 and the Scottish Calvinists, vvho of their election and  
 saluation doubt so terribly, as in deed they have iust cause.

## IX.

Before, pag.  
 212. 213.

To make the later contradiction more plain, let it be  
 remembred, that before in his third sermō, he inveigheth  
 against the Catholikes, for that they cal this Protestant  
 faith, an imagination or fansie: and he refuteth them as  
 plat contrarie to the Apostle touching the nature of  
 faith, for that the Apostle (if vve beleewe M. B. exposition,  
 or if it be credible that S. Paule ever dreamed of this Lu-  
 theran

T  
 theran devil  
 demonstration  
 nion fleeting  
 Papistical an  
 vering, vnce  
 a substantial  
 perswasion an  
 minister Bu

Yet here  
 rie. For (said  
 in a saul will  
 opposed, but  
 wil ludge, an  
 God. If then  
 stammering  
 faith, such  
 stantial pro  
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 it bes be.

Faith is t  
 to al men an  
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Vvho so  
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 Prayer is a  
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 God forgar  
 rue.

A thir

theran devise) calls it a substantial ground, an evidence and demonstration: whereas they (Papists) call it an vncertain opinion fleeting in the brayne and fanisie of man. So there it is Papistical and against the Apostle, to call this faith vva-  
 uering, vncertaine, and doubting, whose nature is to be a substantial ground, to conteyne euidence, assurance, firme persuasion and demonstration, as also Calvyn, and Calvins minister Bucer strongly confirmeth.

pag. 111.

Faith neuer doubteth.

See before pag. 303.

Contra.

Yet here M. B. maketh a long discourse to the contrary. For (saith he) doubtings, as I have oft spoken, may ludge in a saul with faith. For doubting and faith are not extremely opposed, but only faith and despaire. Doubting man ludge, it wil ludge, and hes lugged in the saules of the best seruants of God. If then your faith man be, and wil be stil doubting, stammering, vva-  
 uering, and vncertain; then is not your faith, such a faith as the Apostle describes: it is no substantial ground, no euidence, or demonstration: and it vvas no offence of the Catholikes, to call it an vncertain opinion fleeting in the brayne, vvhich now your self confesse to be the very nature of your Genevian faith, saying that ever it hes be, it wil be, and man be doubting.

Faith can doubteth,

X.

Faith is the gift of the holy spirit. And this gift is not geue to al men and women. Al hes not faith. This gift is not geuen vnto al: but it is only geuen to the elect; that is, to so many as the Lord hes appointed to life everlasting.

pag. 271.

None haue faith but the elect.

Contra.

Vvho soever hath a desire to pray, to craue mercy for his sinnes, suppose the greatest part of thy hart repine and would draw thee fro prayer, yet assuredly that desire which thou hast in any measure to pray, is the true effect of the right faith. Prayer is a certain argument of a justifying faith. Ergo al that pray to God, have faith. Item.

pag. 272.

Many haue faith besides the elect.

1 Al that pray.

If thou be content to forgive thy neighbour as freely as God forgave thee, assuredly that is the effect of the right spirit. Item.

pag. 273. 274

2 Al that for-

g. me.

A third effect of faith is compassion. Thou man be thy hart,

*Ibidem.*

3  
*Al that haue  
 compassi-on.  
 Note.*

hart, and extend thy pitie vpon the pure members of Christ. For except ye haue compassion, ye haue no faith. Examine yourselves by these 3. effects, prayer, forgiuing wrongs, and compassion: and if ye find them in any measure, be it never so small, yow haue the right faith in your hart, yow haue the true and lively faith, and assuredly god will be merciful vnto yow. Ergo al that pray though neuer so litle, or forgiue iniuries and wrongs done to them freely, though neuer so seldom, or be pitifully affected towards a Christian in miserie, and geue an almes though neuer so smale, one denier al his life time, assuredly al these men haue the right faith.

pag. 213.

248-249.

4  
*Al that liue  
 honestly.*

pa. 214.

*Ibidem.*

5  
*Al that  
 sp-eake as they  
 thinke.*

pag. 214.

215.

6  
*Al that loue  
 their neigh-  
 bours.*

7  
*Al that be-  
 lieue in  
 Christs death.  
 pag. 211.  
 212.*

Fourthly, if thy conuersation be good, it is a sure token, that thou art at one with god. No doubt that hart that breakes forth in to good fruires of doing wel and speaking wel, is coupled with god. And consequently it is sure, and there is no doubt, but in such a person is faith. For no man is coupled with god, but by the band of faith. Item.

VVhen thy conuersation, thy hart and mouth saie al one thing: then no question thou hast the worke of faith wrought by the holy spirit in thy hart. Ergo al that liue honestly, that do vvel and speake vvel, doubles haue faith: as likewise al that are not dissenblers, but speake as they meane, and meane as they speake, without question haue faith vvrought in them by the holy spirit.

Sixtly, ye man, also try whether ye be in love & charitie with your neighbour. Loue is the on'y marke whereby the children of Christ and members of his body are know'n from the rest of the world. And the more we grow in love, the more god by his spirit dwels in vs. Alwaies this love flowes from the roore of faith. Ergo al men that liue quietly in love and peace vvith their neighbours, haue faith.

Sevently and last, to talke and cōsider this faith more properly and specially in it self; by her more intrinsecal effect and operation; by faith we haue peace with god. To try whether ye haue faith or not, ye must try whether ye beleeeve in the blud of Christ or not: whether ye beleeeve to get mercy by his merites, & sanctification by his blud. For if ye haue no measure of this faith, ye haue no measure of peace

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 Calvinists,  
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 not sure an

peace with God. This is the faith which purgeth the hart and purifieth the soule. Ergo al kind of Christians, al I say without exception (save only perhaps Calvin & some Calvinists, vvho deny the merite of Christs passion, and can not abide to heare of any merite in Christians or Christ him selfe) vvhich beleeeve that Christ by his passio merited our redemption, sanctification, and salvation, have faith. VVherefore to conclude this vvith his owne vvords: *The whole weight* (saith he) *of our trial stands chiefly* *vvpon this point, to see whether we be in faith or not, to examine whether Christ dwells in vs by faith or not. For without faith, there can be no coupling nor conioyning betwixt vs and Christ: without faith our hart can not be sanctified: without faith, we can not worke by charitie. So al depends on this only.* For vvhich trial and examination he geveeth vs so many sure, certain, & doubles markes, markes vvhereby without question vve may know vvhere this faith is found: and these markes are, praier at some time, though but coldly, forgiveness of iniuries, and compassion of the poore, though once in ten yeare, honest conversation, plain dealing, love of our neighbour (to vvhich by like right and reason he may adde al other civil & moral vertues) beleef in Christs death and passion. VVhere these markes be found, he putteth it for *sure and certaine*, vvithout doubt and question, that al such men have the right, true, & iustifying faith. VVhereof I conclude, that according to this his doctrine, not only al Christians good & bad (excepting the Calvinists) have faith, but also many Turkes and Ethnikes, vvho in number of the foresaid vertues far surpassè many kind of Protestants. Foras S. Austin and S. Prosper vvrite, and vve find it true by al learning, plain reason, and certain experience, *sine quibusdam operibus bonis, difficillime vita cuiuslibet pessimi hominis inuenitur.* The most wicked man vnder the Sunne (be he Jew or Gentile) hardly passeth the course of his life without some good workes. And therefore ether al these are elect, vvhich is vnpossible; or al vvhich he putteth downe for such, are not sure and certain markes of faith, vvhich is true; or

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true it

Calv. Instit.  
lib. 3. ca. 15.  
num. 2. et lib.  
2. cap. 17.  
num. 6. &  
ad Philippen.  
cap. 2. v. 9.

pag. 249.

August. de  
spiritu &  
lit. ca. 27.  
Prosper in  
libro sentent.  
num. 46.

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true it is not, that only the elect have faith; which to affirme is most false, absurd, and execrable; as vvhich everteth al Christianitie, and al sense and meaning of scriptures.

And these few so palpable contradictions found in so smale a compasse, may suffice to declare vvith vvhat substance of diuinitie and constancie of doctrine these men feed their miserable auditors. I omit many other as fond and contrarie assertions (of vvhich these last two sermons seeme in maner vvholly patched vp, as a beggers cloke of diuers peeces and colours) especially if I should compare them also vvith his former sermons: as for example: in his third sermon, faith is the gift of God and *only iewel of the fowle*: in his fift sermō, *prayer* is a iewel of the fowle as vvell as faith, yea better then faith, as being *the best iewel and gift that ever God gave man*: in the fourth Sermon *love* is a iewel of the fowle to, and that better then ether faith or prayer, as by which vve best of al grip *Christ* and *applied him to our fowles*, better then by faith &c. These and many more must be omitted, both for brevitie sake, and also because in this and such like it may be answered in his behalf, that to require of him or any other of his profession, to make their doctrine ech part agreeable to other in places so far distant, is vnreasonable and against the tenor and qualitie of their gospel, vvich euermore varieth and altereth. VVhich libertie also M. B. closely insinuateth and chalengerh to him self in these Sermons, vvilling his auditors in the second of them, to take this *for the present, vntil he have more insight* in these matters: and it appeareth his insight vvvas more in the 4. and 5. Sermons, then it vvvas in the third. I omit also, vvich yet is very markable, and diligently to be noted, that for al these blind contrarie assertions he stil alleageth scripture as vvell for one part as the other. That faith is lost by evil life, he proveth by scripture. That faith is neuer lost by any meanes, he proveth at large and more abundantly by scripture. That faith is a *substantial ground*, an *assurance* and *certaine persuasion without al doubting*, he proveth

Page. 111.

See before pa.

112.

Page. 273.

Page. 235.

236.

See before pa.

400. 401.

Inconstancie in  
the protestants  
Gospel.

Page. 102.

Scripture applied to proue  
contrary assertions.

Page. 204.

pa. 279. 280.

281. 282.

Page. 111.

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he proveth by S. Paul. That faith may stand vvith doubting, looke to the Apostle saith M. B. *the Apostle saith, we always are in doubt, but we despaire not.* For vvich text (referring it to faith as he doth) *that we always are in doubt of our faith* or any part thereof, vve may looke for it in the Apostle til our eyes be out, and never find it. That the holy ghost can not abide and remayne in a sinful soule, is proved by scripture. That the holy ghost never departeth from the elect, commit they sinnes never so foule and filthy; for this also he alleageth scripture. and so forth for the rest: that faith is ever vvorking wel by charitie, & sometimes not vvorking wel &c. scriptures, especially S. Paul is ever at hand to iustifie al.

pag. 279a

pag. 279a

¶ But the most absurd and grosse contrarie, is, that he maketh the very frame & body of his discourse plaine repugnant to his beginning & ending: he setteth as it were the head & feet of a horse to the body of a man, as though he vvould protest him self to be of the number of those of vvho the Apostle speaketh: They covet to be taken for *doctors of the law*, and preachers of the gospel, vvhereas they vnderstand nether *what things they speake, nor whereof they affirme.* For what is his discourse in these 2. Sermons touching preparation? Forsooth that to the vvorthy receiving of the Lords supper, is required preparation, vvich conteynes many parts, that the communicant have true faith in Christ, love God, love his neighbour, pray, be merciful, bring forth good fruits, glorifie God in vvord and deed, be sorie for sinne committed heretofore, & diligently eschew it for the tyme to come, hate sinne and also *have sorow for it.* For it is not enough to hate it, if thou lament not the committing of it, and with a godly sorow deplore it: (vvherein he speaketh like a Papist or Catholike not like a Gospelling Protestant, this being flat against the common vvriting of his maisters, Luther, Calvin, Musculus, Melancton, Beza &c. yea against his owne Scottish communion booke. For it was one of Luthers capital articles condemned by the Romane See, and after stubbornly maintained by him

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More general contradiction,

1. Timos. 1. 9

For preparation to receiving

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*Art. 6.  
Luth. tom. 2.  
vittimb. fo.  
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*Fox Art. &  
Monum. ult.  
edit. p. 1459  
1460.  
In the supper  
of the lord.*

*pag. 247.*

*Against pre-  
paration to re-  
ceive.*

*pag. 185.*

*pag. 186.*

*pag. 295.  
Note*

and his sectaries as an article most true, *Christian, and godly, plane & manifeste Christianissimus*, that such contrition and lamenting for sinne, as here M.B. commendeth, maketh one an hypocrite, yea a greater and more greivous sinner before God: *facit hypocritam, imo magis peccatorem*: and the Scottish communion booke speaking of this verie point, saith that the Lord requireth no other worthines on our part, but that we vsfaynedly ackowlege our naughtines and imperfection) briefly and in summe, the person that vould vvorthely receive the supper, must trie his conscience in these 2. points; first, to know whether it be at peace with God: secondly, whether it be in love, charitie, and amitie with his neighbour. This preparation vvich thus in these last Sermons he most prosequuteth, may seeme both to incite his auditors to great holynes, and to make others suppose that he hath a verie divine and high opinion of their supper, to the receiving vvhereof such great preparation is required. But vvilt thou see good reader al this overthrowen in one sentence? Marke his first proposition, in the first page of these last Sermons, wherein he avoweth preparation to be always at all times as wel necessarie for hearing the simple word, as for receiving the visible sacrament: and like preparatiō requisite for the one as for the other. For so he foloweth on vvith his discourse: *The Apostle in the words that we have read, 1. Cor. 11. v. 28. gives his command, that we should not come to the table of the Lord, we should not come to the hearing of the word rashly, but with reverence: we should prepare and sanctifie our selves in some measure.* VVith the same conclusion he shutteth vp both these sermons, thus speaking in the last leaf: *Thus ye see, in what points every of you ought to be prepared. Ye man be indued with loue, & saith: & if ye have these in any smal measure, go baldly to the hearing of the word, and receiving of the sacrament.* VVhy Sir: is this the vvay to make your auditors to amend them selves, their life and maners, or to engender in them reverence towards the supper, to tel them that like preparation is required for hearing the simple vvord, as for receiving the sacrament? To let rest for a

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for a while the grosse absurditie and vile consequence  
 which dependeth hereon, let vs first learne where yow  
 find this kind of Theologie? Yow answer: *The Apostle*  
*in the words which yow have read to your auditors.* 1. Cor.

*S. Paul foolishly misreported*

11. ver. 28. interpones his counsel and geves advise; and  
 not only that, but also geves his admonition and command,  
 that we should not come to the table of the lord, we should not  
 come to the hearing of the word rashly, but with reverence &c.

Let vs consider the text in the Apostle. The place by  
 yow quoted is this according to the translation of Cal-  
 vin and Beza: *Let every one try him self, and so eate of that*  
*bread and drinke of that cup. For who so eateth and drinketh*  
*unworthely, eateth and drinketh to him self damnation, for*  
*that he discerneth not the lords body.* VVhere find yow here,

*1. Cor. 11. 28.*

that a man must come vvith such reverence, as yow tel vs  
 of, *to heare the word*? Yea vvhere find yow the vvord  
 mentioned at al, ether in that verse, or in the vvhole  
 chapter? VVhat grosse impietic & corruption is this, to  
 publish so vvicked, vnreasonable & pestilent doctrine: &  
 then to fater it on the blessed Apostle, and namely in  
 this place vvhere it is most repugnant to the vvhole drift  
 of the Apostles argumēt? VVhat one, I vvil not say of the  
 Apostles, or primitive fathers and auncient Doctōrs, but  
 vvhat man indued vvith any meane learning, meane  
 wit, or sense of Christianitie, ever wrote or affirmed, that  
 Gods vvord could not be heard fruitfully but of such  
 men as vvere first indued *with the love of god*, and then  
 vvith the *love of their neighbour, in and for god*, and had  
 such other vertuous dispositions, as here yow require in  
 your communicants? Doth not the vvhole course and  
 scope of the new testament shew infinit dissimilitude  
 betwene the vvord of God, and this sacrament of God  
 in this respect? & vvithal refel this your to grosse folie?

VVhereas the sacrament in the verie place by yow read  
 to your auditors (if ye read truly) is peculiarly appointed  
 for the good and holy, those that have tried and exami-  
 ned vvell them selves: contrariwise is not the vvord of  
 God by Gods like ordinance, indifferent as vvell to the

*Other prepara-  
 tion required  
 to receive the  
 Sacrament,*

*1. Cor. 11. 28*

*Then to re-  
 ceive the  
 vvord,*

vnholly as holy, to the bad as to the good, as vvel to correct the one, as to preserve the other; to illuminate the faithles, as to continue the light kindled in the faithful? Do not the vvritings and preachings of Christ and his Apostles confirme this? Preached they not alike to Iew & Gentil, to Idolaters, to Pagans, to sacrilegious persons of al sorts, blind for their faith, and abominable for their life, vvhereof many knew not God, much lesse loved him, and so could not love their neighbour for him? And yet this preaching doubtles vvvas vvithout al sinne, ether in the Apostles vvho thus preached indifferently to al, or in the disciples vvhere they Iewes or Gentils vvho heard them. In the first primitiue church, vvwhich vvvas immediatly planted by the Apostles, preaching of the vvord vvvas stil publike & vniuersal to Hea- then no lesse them Christiā: & after, for the space of 400. yeres the same maner of preaching the vvord continued, vvith expresse order taken by the church, by hundreds of bissshops in very general Synodes, that *neither Pagan nor Iew, nor heretike, should be excluded from the presence and communication thereof, from hearing the word of god;* vvhen as by precise order both of the Apostles and their successors, pastors, and rulers of the church, al not only heathen, Iewes & heretikes, but also novices in the Christian faith, so long as they vvvere vnbaptized, vvvere diligently excluded from being present at, or seing the administration of the holy sacrament. So that most false it is, like preparation to be required for receiuing the vvord and the sacrament; and so to say, cleane dasheth and destroyeth both these last sermons, & induceth the plain opposite of that this mā vvould seeme to persuaue. For if no other preparation be necessarie for the sacramēt then for the simple vvorde; it being most cleare and certain, that Christ, his Apostles, al auncient Bissshops, vvithout any sinne or offence of any part ether of the preacher or of the hearer, preached the vvord to Iewes, Gentils, idolaters, vsurers, adulterers, publicans, men and vvomen living in al sinne of body and soule; hereof the deduction

is ma-

In Euang. et  
Miss Apo-  
stolorum  
passim.

2. Cor. 14.  
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Cecil. Carthage,  
4. ca. 84.

See before pa.  
362. 263.  
364.

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is manifest, that by like reason the sacrament without  
 siane of ether part, may be delivered and received of  
 Iewes, of Gentils, of Idolaters, of adulterers, of vsurers, of  
 slaundersers, of men never so sinful and vicked. VVith  
 vvhich qualities albeit perhaps the *elect* bretherne of Cal-  
 uins institution be commonly indued, vvho vsually as  
 M.B. vvittnesseth, fal in to such grosse sinnes not only  
*seven times* but even *seventie times seven times*, that is al-  
 most five hundred times every day; yet thus to instruct  
 and teach them, and namely at such tyme and place, was  
 a very vnfit vvay of preparation to vvorthy receiving of  
 the sacrament; for vvhich, by this doctrine any prepara-  
 tion suffiseth: to vvhich they can never come vnworthie-  
 ly, nor receive it to their condemnation, no more then  
 Marie Magdalen, the sinful vvoman, or other publicans,  
 vsurers and sinners received the vvord of Christ or his  
 Apostles to their condemnation. And this may stand for  
 an euidēt exāple of a more general repugnāce, vvherein  
 pretending honour to the sacrament, he most dishono-  
 reth it, and vvhile at large he persuaileth great care of  
 preparation, he shortly but pittily dissuaderh the same, &  
 causeth his auditors to neglect & cast avvay al such care.

*Luc. 7. f. 3.  
 cap. 11.  
 Matth. 9. a. b.  
 Marc. 2. b.  
 Luc. 6. c.  
 & cap. 8. a. b.  
 Iean. 6. d. e. f.*

Now to end this matter, let vs consider one other  
 like general example, vvherein he vniverſally both  
 gainſaieth him self; marreth al his deuout preaching, and  
 setteth his auditors in the high vvay to al audacitie, li-  
 cence, libertie, and fleshly secuntie. Towards the end of  
 his secōd sermō, thus he armeth them against al tentatiōs  
 and teacheth them how they shal find repose in their  
 conscience, be their sinnes never so great, their contempt  
 of God and despising of his commaundements never so  
 notorious and horrible, and their owne conscience ne-  
 ver so vehemently accusing them thercof. *VVhen* (saith  
 he) *the devil, thy owne life and conscience accuseth thee, and*  
*beareth witnes against thee: go backe ouer again to thy*  
*bygane experience, cast over thy memorie, and remember if god*  
*at any time, in any sort hath loved thee: if ever thou felt the*  
*love and fauour of god in thy hart &c. Remember on this,*

*General pre-  
 aching against  
 preparation.*

*pag. 286.*

*pag. 287.*

p. 222.

Hebr. 6. 4.

M. B. fully  
opposeth to S.  
Paule.

and repose thy assurance on this, that as he loved thee ains, he wil love thee ay, and wil assuredly restore thee to that love or thou dye. The hart that felt ains the love of god, shal feelee it again. And looke what gift or grace, or what taist of the power of the world to come, that euer the lord gave to his creatures in this life, to that same degree of mercy he shal restore his creature, or ever it depart this life. This lesson he vvilleth his audience to locke vp in their harts & remember on it faithfully, as a most vworthy comfort and medicament for their conscience. I vvill not spend time in refusing this straunge doctrine, nether how it contrarieth the scripture of the Apostles and Euangelists in a number of places. And yet I may not let passe briefly to vvarne the reader, that not only in the thing and substance of the matter, but also in the very forme of vvords and maner of phrase, most wickedly, yea like a flat Apostata & enemy of the Apostles & al Apostolical doctrine, he directly opposeth himself to the Apostle. For vvhereas S. Paule saith, that such Christians, as have once bene made partakers of gods graces and gifts, and have taisted the word of god and power of the world to come, vvhen such men become Apostataes, and fal from God, it is impossible for them to recover their former estate and grace: M. B. running ful but against the Apostle, saith in the same vvords & phrase, that such as have once receiued the grace & gift of the holy ghest, or taisted the power of the world to come, fal they never so deiperatly, in to vvhat dissolution of body and soule soeuer, most certain and sure it is, that before their death they shal recover & be restored to the same grace & degree of mercy againe. Yea vvwhich is far more vvonderful, and far more opposite to S. Paule, he assureth vs that such bad Christians can never fal to such Apostasie as S. Paule speaketh of, they can never viterly leese faith, never leese the spirite: and then it is no matter of impossibilitie as S. Paule thought, but rather a matter of great facilitie, for a man to recover or keepe fast that vvwhich he never lost. And this being spoken by the vvay, returne vve vnto our former lesson, vvwhich he vvilled vs to locke vp in our harts

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as a most worthy comfort, and let vs consider vvwhether it be not such a rule of desperate losenes and al iniquitie, as Epicure him self if he vvwere living, or Luther, or Lucian could never have deuised a more pernicious. If thow at any one time in thy life (saith M. B.) have loved God, or God loved thee, in vvwhat soever dissolution of life thow fal after, assure thy selfe, before thow dye god vvwill restore thee to that former grace. This is to say, if a man once in al his life have had a good thought, a good motion in his hart to serve god & love him; live he how he please, commit he vvwhat sinner and iniquitie he list, he is sure never to be damned: he is sure eternally to be saved. For let vs ioyne together the parts of his doctrine, here by him dispersed in 2. or 3. places. First, VVho soever hath faith, or ever had faith, is surely elect, and certain of his salvation. For faith is the gift of God; and it is given only to the elect. Item, vvwho soever at any tyme hath had a desire to pray, that desire vvvas vvrought by the holy spirite, and is a sure argument of faith. So is it if a man haue bene true of his vvword: if he be, or some times vvvas no hipocrite, but spake as he meant: if in hart he be, or have bene pitifully affected towards the afflicted: if he love his neighbour: if his conversation be honest: if he can be content to forgeue iniuries, or at any time have bene thus qualified &c. al and every of these be sure and certain arguments of a right faith, and consequently of one that is elect, and sure of salvation. Lay to this one more lesson of this preacher, that faith once had is never lost. *The gifts and callings of god (saith he) are vvwithout repentance. Therefore faith once given can not be reuoked again. The Lord wil not repent him of his gift, but the sawle which be hath loved ains, he wil love perpetually.* This is able to send thowlands of Protestants to the devil, such Protestants I meane, as think to be iustified by only faith. For vvwith faith this man geueth them sure vvarrant, that they shal reteyne it eternally, if ever they had it, or by any of these markes perceived it in any measure though never so small, to have lodged in their harts. Now for other

Protestants

*A Gospel of  
Epicurus &  
Venus.*

*Before, pag.  
415. 416.*

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*pag. 279.*

*Before, pag.  
306.*

*Before, pag.  
415. 416.*

Rainolds. W.

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Protestants, such as dare not venture so far vpon on'y faith, but thinke charitie necessarie also, such as are the civil Lutherans, Adiaphorists, Melancthonists, & many cold Catholiks, that come perhaps to M.B. his sermons: to set them to helward after the rest, he geuerth like assurance, that if since they vvere borne, they euer felt in their hearts any grace of God, any love, any charitie, any such operation of his holy spirite: to those also god shal restore the same assuredly before their dying day, and hold them in it. For as he loued them ains, so wil he loue them ay. For the gifts of the lord are without repentance, and the sawle which he loved ains, he wil love perpetually. VVhich good & vvholsome evangelical doctrine, because vve are vvilled to lock vp in our hearts and remember it faithfully, I vvil for my better memorie bring it to a sillogisme, of vvhich let this stand for the first or maior proposition:

pg. 379.

pg. 378.

Maior.

The summe of  
M.B. Sermons  
of preparation

VVhat soeuer man God ever loued and indued vvith faith at any time in al his life, that man is elect: him god wil love perpetually, and so he is sure of heaven, and out of al danger of hell, vvhat soeuer his life be. This proposition is plainly, evidently, and at large avowed and iustified by M.B. VVherevnto let vs adde for the second proposition or minor, this:

Minor

But vvho soeuer once in his life, ether loved God or his neighbour, or trusted in Christs passion, or liued honestly, or spake as he thought, or forgaue an iniury done to him, or vvvas mercifully affected to the poore &c. or by like reason had any other such vertuous inclination, was quiet and peaceable, or patient, mild, modest, continent, chaste, or vvise and prudent, or valiant, or fearing God, yea or had at any time but one good thought (vvhich doubles doth proceed from God, & is signe of his love in some degree as vvell as the premisses) this man vvvas at such time beloued of God, and had faith: vvhereof these vvere sure and certaine arguments. This proposition is also at large, and in very plaine termes avowed by M.B.

Galat. 5. 22.

Esa. 11. 2.

2o Cor. 3. 5.

Conclusion.

Hereof it foloweth, that every man vvho once in 40. yeres hath felt any good motion in any of these graces or the

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or the like; how soever he bestow his life afterwards, he is sure of salvation, he is sure and certaine that he can never be damned. The like argument may be made for the hauing of charitie: and if it be perhaps lost (as by this mans doctrine it can not be, charitie being a gift of God no lesse then faith, and therefore once geue is geuen irreuocably as vvel as faith, for that *gods gifts are without repentance*) for recouerie of it againe: and the partie vvho once had it, shal surely dye possessed of it, *gods loue being towards his creature perpetual*, as vvel in the one as in the other.

And vvhat Christian, or perhaps Turke or Tartar, by this Theologie may not assure him selfe of heauen? For vvho liueth vnder the Sunne, but some times in his life hath some one or other of these good motions: Some of vvhich, the very light of nature and natural conscience stirreth vp in al men at one time or other. For this also (to go no farther) is part of M. B. his preaching. *Our conscience is borne with vs, is natural to vs, is left in the soule of every man and woman. And as there are some spoonkes of light left in nature, so there is a conscience left in it. And if there were no more: that same light that is left in thy nature, shal be enough to condemne thee: because this very light of nature teacheth vs, that God is to be loved, & our neighbour: that vve should not play the hypocrites, but speake as vve meane: vve should live honestly, succour the afflicted, &c. For neglect vvhereof, our conscience condemneth vs before the iudgement seate of God, vvwhether we be Christians or not Christians, as M. B. truly confesseth.* And many of the forenamed duties are not only knowen, but also practised and done of many men by the very light of nature and natural conscience, though out of grace (& therefore not available to glory) as the Apostle, and true Theologie assureth. And therefore vvhereas M. B. against al reason, against al Theologie, against the Apostle, and al Apostles and Euangelists of Christ that ever vvvere, telleth his auditors, and biddeth them *locke vp* this as a sure conclusion, that if they once had any of these vertues, they before they

*M. B. assureth  
heauen to Pagans  
no lesse  
then Christians*

*See before,  
pag. 417.*

*pag. 193.*

*Rom. 1.  
pag. 189. 190*

*Rom. 2. v. 14  
Plato in  
polog. Socias.  
Cicero de legi-  
bus.  
Plutarch. in  
moralib. vbiq.*



they dye shal have them againe ; if ever they had any one of them, then had they faith, vvhereof that vv as a sure & certain argumēt, vv which faith is proper to the elect, & therefore they are Gods elect perpetually, & then they can not possibly perish: vv whereas he maketh thus far such linking together & cōnexiō of his Theological or rather diabolical propoſitions; vv what one of his auditors or disciples is so ſimple, but he can deduce one farther conclusion out of these premisses, that he may live how he vv il, he may do vv what he please: he may freely ſollow the luſts of his flesh in al carnalitie and ſensualitie, having assurance before hand from this preacher, that he shal never be damned for it: that if ever he vv ere inclined to any good ſince his infancie, he shal be ſurely as good again before he die: and if once he felt any grace of God any good effect of his grace al his life time, he shal find God gracious & merciful to him for ever; for that his gifts & favour are irrevocable, & vv whom he once loved, him vv il he love eternally. This is the cōclusion & consequence of that former preaching: & this is not to preach God, but Epicure, not Chriſt, but Antichriſt, not civil and moral honeſtie as becometh an honeſt civil man, much leſſe as becometh an Euangelist and preacher of Chriſtian pietie and religion: but rather this is to ſet open the ſchole of Sardanapalus, of Lucian and Diagoras, to make a mocke of religion; to extinguiſh and eradicate honeſt life and al verue ether civil or Chriſtian: and briefly in ſteed of making preparation to the vv orthie receiuing of their lords ſupper (except Satan be their lord) this is to prepare men to celebrate the Supper and feaſts of Bacchus and Venus, of Lupercalia and Bacchanalia, to ſet a man headlong in to al filchines & villanie, al diſſolution both bodily and ghōſtly.

*The cōclusion  
of M. B. preaching.*

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certaine general reasons vvhy  
the Calvinian Gospel novv  
preached in Scotland can not  
be accounted the Gospel of  
Christ.

*The Argument.*

*The conclusion drawn out of the precedent discourse & preaching of M. B. sheweth that whereas al religion, especially Christian consisteth principally of two parties, 1. faith towards God, 2. honest, & charitable behavieur towards men: both these the Calvinists vterly destroy by their preaching of only and special faith: and therefore their gospel hath no shew or face of any religion. These 2. parties are proved severally; first touching good life: next, touching necessarie points of Christiā faith. For which cause, ever since the beginning, this Calvinian gospel hath bene abhorred and condemned not only by al Catholikes, but also by very many Protestants, and those of most fame and learning.*

*The Calvinian gospel is nothing so coloured with probable shew of Christianitie, as were many old heresies. The preachers of it are much more variable, mutable, & contrarie to them selues: and therefore the soame, miserie, and condemnation of men is greater, who have departed from the Catholike and Apostolike faith of al ages, vnto it.*

*The nature of the Calvinian and Sacramentarie Gospel is never to be constant, but to be alwayes chaunging: the folowers whereof are neuer settled in any one certain faith. For which reason, and also for that in many chief articles it dissenteth from the Gospel of Christ and his Apostles; as most Sectish and En-*

## THE CONCLVSION.

and English detest it: so al Christians haue iust cause  
to hate it, and returne from it to Christs Catholike church  
and Gospel.

## The Conclusion.



ND now to leaue M. B. and turne my  
talke to thee my deare countryman  
(vvhose benefite I most entend, & whose  
eternal good I vvish and daily pray for)  
as thou regardest thy owne saluation,  
and hopest to haue part vvith Christ thy  
Saviour in heaven, and to avoid eternal torment vvith  
Lucifer and the damned in hel, consider vvith thy self  
advisedly, as the vvaight of the case requireth, vvwhether  
in cōmon sense and probabilitie, in reason humane or  
diuine, the vvay to attayne the one and avoid the other  
be this vvwhich these late ragged and scattered Apostates  
(divided against them selves & al Christendome be-  
sides) Luther and Zvinglius, Caluin & Beza, vvhom M.  
B. more exactly foloweth, haue of late invented; or rather  
that vvwhich al thy forefathers for these 13. or 14. hundred  
yeres, in vnicie vvith them selves and al other Christian  
provinces and countries ouer the vvhole vvorld, haue  
taught by vvord and vvorke: and in such an vniuer-  
sal & Catholike faith haue happely offered their blessed  
soules to God. Cōsider vvith thy self, omitting al other  
inferior and secundarie controuersies (vvith vvwhich the  
Christian vvorld is now by these new Evangelists so  
pestered) that the nature of every religion in general  
(much more the Christian, vvwhich only in truth and by  
vvay of excellency is called *religion*) is built vpon 2. vni-  
uersal pillers, faith and charitie, to beleeeue vvell, and to  
live vvell, as Christ and his Apostles every vvhere teach.  
And leauing to thy private remembrance & knowlege,  
if thou be of age; if not, to thy information by bookes  
or other better learned, how our Catholike religion  
hath evermore framed her childre to both these, to right  
faith

Matth. 23.

Galat. 3.

Hebr. 11.

1. Cor. 13.

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## THE CONCLVSION: 491

faith and godly charitable life, vvhereof the daily discipline and practise of the church is the best prooffe: and the very face of our realmes Scotland and England adorned vvith such a number of goodly hospitals, of colleges, of monasteries, built first to the honor of God, next to the benefit of the realme, of the poore, of impotent, of orphans, of al sorts of men in the realme, ech in their degree and order, ruinated now by these caterpillers and false ministers, yeldeth abundant confirmation: to leaue this, and to behold a litle the other part, the religion brought in by these ministers, which they intitle by the name of their Gospel; consider, vvwhich thow maist do vvithout any great learning, as being a thing evident to the eye, vvwhether it plucke not vp even by the rootes as it vvere, al faith and good life. For demonstration vvhereof, I vvil not trouble thee vvith any new discourse, but only vvpon that vvwhich touching ether of these hath bene said already in the last chapter, or at the farthest, in this present treatise.

*Good vvorks*

*Caluins gospel enemy to both*

And concerning good life: vvhen men are taught, that vvhat so ever they do, is sinne, and that mortal, defensing damnation: that thus they sinne *when they studie to do best*, vvho vvil labour, vvho vvil studie to auoid sinne; vvwhich he beleueveth to be a thing vnpossible?

*To good vvorkes. Before, pag. 399.*

Vvhen men are taught, that if ever they had a good motion to godward, if ever they did any good, then had they faith: and then are they surely elect, they are sure to be saved: vvhat man vvil take needles toyle to procure by painful and vnprofitable vvorks that vvhereof he is sure already? Vvhere it is preached for right Euangelical, that a man once endued vvith faith, is afterwards by no sinne, by no filthines of life, never vtterly forsaken of Gods holy spirite (a most filthie and blasphemous doctrine) is never out of Gods love & fauour (for vvhom God

*Before, pag. 415. 416.*

loved, he loneth perpetually) will scholers thus instructed stand in feare and horroure of sinne, vvith vvwhich they may satisfie their carnal delites, & yet hold fast stil Gods fauour to, and remayne indued vvith his holy spirite?

*Before, pag. 406. 411.*

*Before, pag. 424. 425.*

Vvhere

Rainolds. W

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*Only faith.**Before, pag.  
383.**Before, pag.  
399.*

2

*Caluins gospel  
enemy to  
faith.**Before, pag.  
413.*

VWhere *only faith* is commended as sufficient to iustification, were it not madnes to suppose, that the vulgar multitude vvil do vworks of supererogation? vvil by superfluous and vnecessary vworks do *shame to the blood of Christ*? vvil do that, vvhich no vrayes profiteth them? vvithout vvhich they are assured of heave, & of vvhich if they did as many as did S. Peter and S. Paule, yet they are perswaded, that such vworks though never so many & never so excellent, are nothing regarded before God, but rather in them they offend his diuine maiestie, against whom they sinne, even *when they study to do best*? Briefly, where men are perswaded in that one point, that hauing once had faith, or any signe thereof, that is to say, any good moriō in their harts, they are surely electe, & surely possessed of the holy ghost, and so, that they shal never be altogether forsaken of him: sal they to murder, to adulterie, range they in any kind of sinne neuer so long, they shal finally die the seruants of God, and without fail inherite eternal ioy; who is so blunt and blind as not to see that infinit presumption to commit sinne, infinite securitie to wallow and tumble in sinne, perpetual neglect to leaue sinne or satisfie for sinne, must necessarily ensue of such meretricious doctrine, more fit for a common bordel then for an honest howse: though this man bring at forth as a special ieuvel & perle of his Euāgelical doctrine to honor his new kirk & congregation withal.

If we proceed from works to faith (which among Christians is first to be waighed, as being the ground and foundation of al good works) this faith is so wasted by these mens new gospellizing, that scarce any peece of it remayneth found in his integritie. For let vs put for true that one article, which being by Luther and Calvin, by Lutherans and Calvinists aduanced as the hart and life of their Gospel; M. B. also magnifieth as the *specifike difference* betwene his Scottish Gospellers, and al Papists, yea al sects of the world, vz. that he with his bretherne by meanes of *their firme & fast perswasion* (which is their definition

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# THE CONCLVSION.

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limitation of faith) have their sinnes certainly remitted tot hem  
 they are in the number of Gods elect, and stil endued vvith  
 his spiritte. This one opinion, vvhat a garboile, vvhat  
 a spoile and vvast maketh it in Christian religion? For  
 first, to many heretikes and schismatikes out of the  
 church, not only Catholike, but also Calvinian, to Luth-  
 rans, Zuinglians, Anabaptists, Trinitarians, Suenkfeldiás,  
 Memnonists &c. al and singular endued vvith this per-  
 suasion or presumption, no lesse then are the Caluinists;  
 to these and a number of like, it geueth remission of  
 sinnes & eternal life: vvwhich is againlt the articles of our  
 Creed, and general principles of Christianitie. Secondly  
 it abolissheth the vse of the keyes, vvwhich Christ so ex-  
 pressely gave to his church, to S. Peter and the Apostles:  
 Vvwhose sinnes yow remit, they are remitted: & to S. Peter:  
 Vvhat thou lokest in earth, shal be losed in heaven. Against  
 vvwhich, these good fellowes by that specificke difference  
 of their only faith iustifying them, can and do remit  
 their owne sinnes, though never so grosse and damnable  
 vvwhich they howrely commit, vvithout help of the  
 Apostles; & open heaven gates to them selves vvwhether  
 S. Peter vvil or no. Of seven sacraments, vvwhich hether to  
 the church hath enioyed, five being already by this new  
 gospel abolished both in name and vse, and two only  
 remayning in name, baptisme and the Eucharist, to  
 vvhat purpose serve they? Are they not in like sort made  
 altogether voyde and frustrate by this solifidian persua-  
 sion? For, doth baptisme remit sinnes, vvwhich is his office?  
 Nothing lesse. But sinnes are remitted by this persuasion,  
 as the Caluinists teach vs, not by the sacrament of bap-  
 tisme. The Eucharist doth it give vnto Christians the  
 communion of Christs body and blud? No. VVe eate  
 that only by this apprehension, by this solifidian conceit  
 and persuasio: besides vvwhich, the sacrament yeldeth  
 nothing but the communion of a bit of bread, and a  
 sip of vvine or ale: twentie of vvwhich communions al-  
 together as good & spiritual a má may buy in the market  
 for 2. or 3. half pence. But the scripture every vvhere tea-  
 cheth

Before, pag.  
303. 304.

413.  
Special faith  
destroyeth  
al Christian  
faith.

1  
Remission of  
sinnes in the  
church.  
Before, pag.  
316. 317.

2  
Keyes of the  
church.  
Mat. 18. 18  
Ioan. 20. 23.  
Marth. 16.  
19.

3  
Sacraments of  
the church.

Before, pa. 30  
105. 106

Before, ca. 15

4  
Tryn to god

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*Pfal. 50. 4.**David 4. 24**Iona 3. 2. 9.**Iosh. 2. 13.**14.**Alt. 8. 22.**2. Pet. 1. 10*

cheth men to pray to God continually night and day, to geve almes, to vvatch, to fast, to do al good vvorkes that they may purchase more grace of God, and obteyne from him fuller remission of their sinnes, and confirme their election to life eternal: and this pietie perhaps is much amplified by this vvonderful faith? Nay, it is verterly destroyed vvith the rest. For before any such prayer may be made, there is presupposed faith in the bretherne; & faith infallibly includeth remission of sinnes: & therefore to pray for that, of vvhich by faith they are assured already, is like as if vve should pray for the incarnation of Christ, vvhich is already past & accomplished. Besides that it is against the doctrine of their gospel, to thinke, that ether Gods favour and grace dependeth on mans vvorkes (vvhich are never good, but alvvayes sinful and impure) or that works ca any way better or make more perfite and absolute remission of sinnes, vvhich is altogether annexed and fastned only to a strong persuasion and constant faith. And how can that person feare God, vvho is taught evermore to beleve as an article of his faith, that God is loving, friendly, and most benevolent to him: that vvhatsoever he doth, God never hateth him, never taketh his holy spirit frō him, but loveth him perpetually, and therefore before hand hath set him free and secure from al daunger of hel, hath given him a sure placard and vvarrant of his saluation? For these and a number of like absurdities both against faith and good life, issuing out of this Lutheran and Calvinian doctrine, Melancthon that *peerles and incomparable man* and most flourishing in al kind of verue and learning (as the Protestants account him) a chief author of this new gospel; albeit in his youth he much holpe forward this *special faith* vvith the dependences thereof; yet in his age he wōderfully abhorred & detested it: & refuting it in sundry his vvritings by a number of places and examples of scripture, calleth it an horrible error of the Anabaptistical sect, a Stoical and execrable dissputation: *Stoica est & execranda dissputatio*: he nameth it *furoranti Antinomorum*, a furious

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*Calvins Gos-  
pel condemned  
by the best  
Protestants.*

*Before, pag  
248.*

*Melancthon in  
ducti com. ultra  
mo edit.  
Horribilis er-  
ror Sectæ A-  
nabaptisticae.*

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*opinion of the Aninomians* (a sect of Protestants vvho reiected & contemned the law) by vvhich the vvhole law of God is made frustrate. Finally he cōdēneth it as a most filthy heresie, & repugnāt to the whole body of scripture frō the very beginning (for beginning at Adam & Eva who had the spirit of God & lost it by sinne, he runneth thorough al the old & new testamēt, & by both, at large disproveth it) to the ending, as nothing can be more. Thus it sensibly may appeare, that this doctrine of M.B. of Calvin & the Calvinists, is the very bane & poison as before of good life, so here of true faith; namely & especially such articles of faith, vvhereon good life and holy conuersation is principally builded.

*Cap. de penes.  
tis actualib.  
& cap. de pā.  
nēt. & cap.  
de erroribus  
Anabaptist.*

If leaving these 2. later sermōs of preparation, we shal a litle looke back & review 1. or 2. chapters of the former Sermōs, namely such as more directly apperteyne to faith alone, & cōcerne the principal heads of our beleef, Christs incarnatiō, his divinitie, his omnipotencie; it hath bene plainly declared, that this mās preaching (nether meane I as it is his properly & alone, but according as he draweth it frō Calvin & the Caluiniā schole) disanulleth his incarnatiō, denyeth any benefite to have come thereby, denieth the omnipotencie of god, most Antichristianly disproveth al miracles vvrought by God in the old or new Testamēt: & by inevitable cōsequēce destroyeth the faith of Christs pure nativitie, & resurrectiō, destroyeth the vnitie of his divine person in two natures. Al which depēde vpo such verities, as these wicked, prophane & godles mē reiect and condemne, as being in their new Theologie *vnpossible*, beyond gods reach and abilitie: vnpossible I say for him in al his maiestie and omnipotencie to effect & performe. And vvhat Christiā is there, be he not so far gone in the licētious course of this new Gospell, that is to say, be he not in maner a plaine Apostata, if he reteyne any sparkes or spoonkes of his old Christianitie; vvhen he considereth these issues and sequeles of the Calvinian doctrine, vvhat Christian is there I say, but he may and ought iustly to stand in horror of such a Gospell and

*Calvins Gos.  
pel destroyeth  
the Articles  
of our Creed.*

*Before, pag.  
381. 382  
383.*

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uch Gospellers, vvho by so plaine and evident cōclusion  
 pul from him al forme and shew of old Christianitie, &  
 vnder a grosse and impudent pretext of a reformed Gos-  
 pel, wrap him in a Iewish Talmud, or Turkish Alcoran,  
 I meane such a gulf of Paganisme and infidelitie,  
 as hath lesse resemblance and affinitie vvith the old  
 auncient Catholike Christian and Apostolike faith, then  
 hath an ape vvith a man, then copper vvith gold, or Ma-  
 homets prophets Homar and Halis, vvith S. Peter and  
 S. Paule the Apostles of our Saviour! Certainly as for  
 that former Calvinian article of faith *in the eleff* never  
 lost, and the *holy ghost never departing from them in al their*  
*sinnes*, Melancthon vvith many Lutheran Gospellers cō-  
 demneth the Calvinian Gospel of extreme impietie, as  
 hath bene said: so two or three of these other articles de-  
 fended likewise by the Calvinists and M. B. seeme to  
 other Protestant preachers and vvriters so grosse and in-  
 excusable, that Lucas Osiander (sonne to Andreas Osiander  
 the first Protestant-Apostle of Prussia) in his answere  
 to Sturmius the Caluinist, allegeth them for *great reasons*  
 vvhy every Christian ought to abhorre the Zuinglian  
 doctrine, as erring in *principal matters* of the Christian  
 faith. For so are his vvords: *Nos Zuinglianū dogma merita*  
*damnamus* &c. VVe Protestants of the Germane faith &  
 profession iustly condemne the Zuinglian religion, for that it  
 erreth in *maximis rebus ad vera religionis conseruationē* &  
*aternā Ecclesiæ saluē pertinentibus*; in most weightie matters,  
 such as concerne the preservation of true religion and eternal  
 saluation of the church. And forthvvith, amonge most  
 vveightie errors of the Sacramētaries, he reckoneth these.

1. The Zuinglian or Caluinian doctrine gainsayeth the  
 words of Christs testament. For whereas Christ saith expressly,  
*This is my body, This is my blud: the Zuinglians* reprove  
 Christ God and man of a lye, affirming the body of Christ to be  
 as far distant from the Supper, as is the highest heauen from  
 the earth.
2. The Zuinglian doctrine taketh from Christ his  
 omnipotencie, and affirmeth that it is impossible for God to  
 make a true body so be in many places.
3. The Zuinglian

doctrine

Lucas Osiander in Anti-  
 Sturmius, pa. 22  
 an. 1579.

Calvins Gos-  
 pel Anti-  
 christian.

Articles there  
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1  
 Before, cap.  
 9. 7. 8.

2  
 Before, pag.  
 337. 338.  
 .338.

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# THE CONCLVSION. 43,

doctrine leaueſt vs in the Supper, nothing but bread and wine, bare tokens without the body and blud of Chriſt, and with theſe biddeth vs confirme our faith. For theſe vicked aſſertions, or rather horrible blaſphemies (for ſo he termeth them) this famous Goſpeller together vvith a number of Proteſtant congregations and paſtors ioyning vvith him, al endued vvith the right Proteſtant faith, and therefore elect as vvell as M.B. and ſo as ſure of Gods fauour and aſſiſtance of the holy ſpirit as he, do vvill & couſeil al men to deteſt the Calvinian ſect, for that it maynteyneth ſo fowle heresies, ſo oppoſite to Chriſtianitie. And if thus they iudge and perſuade in reſpect of 3. or 4. articles (maynteyned alſo in theſe Sermons by M.B.) how much more ought vve to deteſt the ſame Calvinian doctrine, being able to lay to theſe few, many other as wicked and execrable: ſo many, as that vve can make manifeſt demonſtratiō, that a man embracing Caluinisme, renounceth in a maner the vvhole body of Chriſtian faith, the intier ſymbole or Creed of the Apoſtles; for that beleeuing the Calviniſts, or this preacher, he can not poſſibly beleeu rightly neither <sup>a</sup> in God omnipotent: nor in Chriſt Ieſus his <sup>c</sup> incarnate ſonne God & man in one perſon: nor his pure natiuitie of his mother a virgin: nor the <sup>i</sup> redemption vvrought by him in his fleſh, nor his <sup>m</sup> deſcenſion in to hel. nor <sup>n</sup> the Catholike church, nor <sup>t</sup> remiſſion of finnes obteyned in the ſame, nor the <sup>\*</sup> reſurrection of our bodies to liſe eternal: <sup>††</sup> nor generally any peece of ſcripture old or new, as hath heretofore bene noted incidently, and ſhal hereafter vpon more occaſion be layd open and confirmed more abundantly. If Proteſtants vpon ſo good grounds abhorre Caluinisme, as a poiſon of Chriſtian faith: can Catholikes be blamed if they folow the conſeil of Proteſtants, and vpon the ſame, and other as ſubſtantial grounds, deteſt Caluinisme, from vvich their owne bretherne ſo earneſtly diſſuade? If Luther that *man of God* and firſt father of this Goſpel, canonized for a *Confeſſor* in the Engliſh and Scottiſh Kalenders, and ſens by God to illuminate the vvhole world

Before, cap. 2.  
4. & pa. 313  
314.  
Horrendas  
blaſphemias.  
Before, pag.  
303. 304.

4 See before  
pag. 337.  
381. 382.  
c pag. 383.  
317. 318.  
321. 322.  
329.  
pag. 388.  
p. 321. 322.  
403. 404.  
m pag. 403.  
404.  
n pa. 49. 50  
51. & alibi  
paſſim.  
† pag. 394.  
195. 196.  
197.  
\* pag. 383.  
324. 325.  
326. 383.  
†† pag. 381.  
382.

Defence of the  
Apolog.ca. 4.  
par. 4. p. 390  
Centus lania-  
ri vel igne cō  
buri malle.  
Confessio or-  
thodox. ecclesia  
Tigur. fol. 30.  
\* Before, pag.  
348.

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## THE CONCLVSION.

(as vvitnesseth the English congregation) professe & protest, that he had rather be torne in pieces, or burnt to death a hundred severall times, then to agree in that one article of the sacrament with Zuinglius, Oecolampadius, and others of that miserable and fanatical sect, (so he speaketh) if Philip Melancthon (\*that peerles man) be of the same judgement and geve the same counsell: if Osiander do the like, and infinite others: how much more ought vve folowing herein not only Luther, not only Melancthon, not only Osiander, not only such a number of gospelling Doctors & congregatiōs; but vvhich is a thousand tymes more, folowing the true sense of the holy scripture, the Apostolike and Catholike Church, folowing the directiō of Gods holy spirite infallibly resident therein, and ever leading in to al truth, contemne life and preferre death, rather then to cōmunicate vvith those Zuinglians & Calvinists; vvhereas besides that one heretical article objected by Luther, vve can as truly charge them vvith a number of other, each one as heretical, as execrable & Satanical, as that of Luthers is.

2

¶ And this my deare countrymen is one thing, which doubtles as it vvil much encrease our eternal damnation before God, so presently it much sheweth forth our miserie, our infelicitie and turpitude to the vvorld, that the Zuinglian or Calvinian gospel vvich vve folow, hath so smale shew of truth, of religion, of coherence in itself: of learning, vvisedome, or honestie in the first preachers & Apostles; that except men did vvillingly shut theyr eyes and stop their eares from seeing or hearing that vvich is most sensible and evident, or God for plague of sinne bereft them of common intelligence, they could not but streight vvaies see the fowlenes and deformitie thereof. Our Saviour vvilleth vs to beware of wolues that come in sheepes clothing, because they resemble sheepe: to beware of false prophetes, vvich come adorned with the signes & marks of Christia religiō, of holynes, of pietie, because they nightly represent & counterfeit true Christians. And such vv ere many of the old heretikes, as the Manichees,

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Matth. 7.

Sheepes clothing used by old heretikes.

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## THE CONCLUSION. 439

the Apostolikes, the Tatians or Encratites, the Messalians or Euchites, the Novatians, & some other: vvhho for rare severitie, vvhich appeared in their living, for their long prayer, for their maruelous fasting, great abstinence, and chastitie, seemed to excell. Besides vvhich, as many of the Archheretikes erred not in many articles of their faith, so their preaching had much shew of holynes, of cōsent vvhith religion in general, and Christs gospel in special, vvhich every vvhere commendeth such holy actions, as they (though vvvith false meaning) exercised. So that needful it vvas men to be specially vvarned against such craftie deceivers. And much it vvas not to be vvondered, if false Apostles covered vvvith such sheepes clothing, adorned vvith such cōmendable vertues, good in them selves, and right fruits of Christian faith, only faulty in this, that they vvere not applied to a right end, and practised vvvith a right intention and meaning; it vvas (I say) no marueil, if such false maisters vvere folowed and honored by many vvnstable Christians, especially of the simpler sort, vvho are vvually moved vvith such rare vvorkes, and can not easely distinguish betwene pure colours and counterfeit, sincere pietie and dissembled hypocrisie, betwene puritie of faith in right religion, and that which hath the external shape, face, resemblance & countenance thereof, vvhereas it vvanteth the internal substance and vertue. But vvhat one such probable or affected marke, vvhat figure or imitation of such *sheepes clothing* findest thou in this Calvinisme? If thou looke in it for articles of faith, thou findest in effect, none. If thou looke for vvorkes of charitie and pietie; their solidian iustification taketh away al colour thereof. If thou respect external monuments built in the honor of Christ, in memorie of his Apostles, of the first planters of Christian faith, and to the relief of Christians, vvherewith in the tyme of our graund-fathers, the Christiana vvorld did abound: as partly thou maist see by vew and expetience of our Iland at home, so more evidently abroad in those partes of Fraunce, of Savoy, of Flandres

*No such clothing used by the Calvinists*

and Germanie, vvhether Calvinists have vsurped rule, and the Zuinglian Gospel hath for any tyme gotte footing: there hath bene made much more vvaſt and deſolation of ſuch Chriſtian monuments (I ſpeake of certain knowledge) then in Hungarie, in Greece, in Iurie, in Conſtantinople it ſelf, vvhether the great Turke vvith his Alcoran, vvith his Baſſaes and Janiſſaires commaundeth. If thou conſider the firſt Apoſtles of it, Caroloſtadius, Zuinglius, Calvin: they vvere men notoriously known for ſo filthy and abominable livers, as the earth never ſuſtained vvorſe, ſet a vvorke by the devil, inſtructed by the devil, very familiar vvith the devil in their life, and altogether poſſeſſed of him in life and death. If thou reſpect their maner of preaching, it is ſo vnioynted, ſo thwart and contradictorie to it ſelf, that one thing they preach to thee for the goſpel out of the pulpit, an other thing they vvrite for the goſpel in their ſtudies: not only that, but one thing they tel thee in their ſermons of Sunday, the cleane contrarie they teach in the ſermon vvith which they make the next munday: nor only that, but in the beginning of one and the ſelf ſame ſermon they vvill aſſure thee of this point to be right Euangelical, and in the ſame ſermon before the middle, and againe before the end, they vvill as aſſuredly tel thee the contrarie. For demonstration vvhereof, I referre thee to that vvith hath bene declared out of Calvin and M. B. in ſome places of this treatiſe. And can that man have any pretence of excuſe before God or the vvorld, vvho departeth from the Catholike church of Chriſt, and vniforme conſent of al faſhers, tymes, and ages, to theſe ſcattered ſects and Apoſtataes? And not content therewith, beleeveth them in ſuch heretical impieties, as them ſelves diſprove and condemne? If vve beleeve, that Luther vvwas a man of God indued vvith his holy ſpirite, & ſent to ſo great a vvorke, as to illuminate the whole world (vvith which is to make him an other not Elias or Iohn Baptiſt, as the Germanes call him, but an other Chriſt, an other Meſſias) vvhy beleevs vve not the ſame Elias, vvhen he preacheth that

Before, pag.  
41. 42. 376  
Vide la vie de  
Calvin, ca. 1.  
p. 11.

Before, pag.  
77. 78. 334  
335. 336.  
337. 339.  
390. et 1010  
pag. 22.

Idem, 1. 9.

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Zuinglians  
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that it were better for vs to susteyne any torment, many deaths, then to communicate vvith the Calvinists and Zuinglians, or to be of their opinion? If Calvin be such a prophet of God as Beza and the Calvinists vvill make vs suppose; vvhy beleeve vve not Calvin so many vvayes and so effectually persuading vs Christs real presence in the Sacrament? If M. B. be a true preacher of the vvord; if (as he telleth vs) he be *an elect*, have the *right faith*, and be sure of Gods holy spirit: vvhy credite vve not M. B. vvhen as folowing so precisely the steps of Calvin, he vvith so many good vvords & apt similitudes avoweth in like maner the real presence? vvhen against their solidian iustice he teacheth that *love & charitie applieth Christ* to vs, that is to say, iustificieth vs as vvell, yea *better* then faith: that our *saluation depends on good life and good conscience*, and not on faith alone: that it is not sufficient for a man to leave sinne and leade a new life, but he must vvithal *lament for that which he hath committed*, and *vvith a godly sorrow deplore it*, and so forth in a number of the like I specified before. VVhat vvisedome or probability of reason can move a Christian to beleeve such preachers in other their assertions, & discredite them in these? If reply be made, that because they be contradictorie, it is vnpossible to folow them in both, is not this very reply a most sufficient and abundant cause cleane to shake them of? to esteeme them for men vnsetled in any one faith, and therefore very vnfit to be guides and lights, directors and Apostles to others, vvho as yet have no stayd faith of their owne?

And vvhat miserie is it, vvhat grief of hart to a Christian of any zeale, to see men vvhom God hath abundantly blessed vvith so rare gifts of nature both in body & mynd, as al straunge nations of Europe acknowledge to appeare eminently in the inhabitants of our Iland, such me to be mislead by so rude, so savage, so barbarous an heresie: by so fond, brutish & vnreasonable ministers; vvho ether vvriting, vvith one pen; or preaching, in a maner vvith one breath, at one time and place, informe them

Protestants  
denne their  
oune Pro-  
fession Gospel.

Before, pag.  
164. 165.  
166. 167.  
168.

In the last  
chapter.

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Deirenses

Beda hist. Ec-  
clesiast. lib. 2.  
cap. 1.

2. Pet. 2. 21.

Matt. 12. 45  
August. de  
civit. lib. 21.  
cap. 25.  
Crysost. opere  
imperfect. in  
Mat. hom. 30

3

them with such contradictorie instructions: S. Gregorie that glorious Saint & bishop of Rome, vvhhen he saw in Rome certain of our countrymen (of Yorkeshire or the bishoprick of Durhā) vewing their comely countenance & good proportion of body, & vnderstanding that the country vvhen they came, vvas then not Christened, *fighing from the bottō of his hart: Alas quoth he, what a pitiful case is it, that the autor of darknes should possesse so beautiful a people: & men of so fayre a face, should inwardly cary so fowle a iowle!* But how much more pitiful & lamentable is the case now, that the same people induced by Gods prouidence with those gifts as largely as ever heretofore, hauing by meanes of that blessed Pope or other Apostolical bishops bene established & rooted in the Christiā faith 1400. yeres continually, as the Scottish, or almost a thousand as the English, should vpon I know not vvhat weake pretence, vpon friuolous & light persuation, vpon the word of ministers most vnstable, ignorāt, & vngrounded, fal frō the Christian faith to an heresie so wicked & fowle as is the Calvinian or Zuinglian, cōdemned not only by al Christendō besides, but also by those very schismatikes & Arch-heretikes them selues, who were the first authors of this schisme & heresie! *Much better had it bene for vs neuer to haue knowē the way of iustice & Christiā faith then vvhhen once vve vvere put in possession thereof, so carelessly to neglecte it, and so shamefully reiecte it, embracing in steed thereof the vncertain fantasies of 2. or 3. those detestious Apostataes: which is to put our selues in more damnable estate before God, then vve vvere in that our first infidelitie; as after Christ our Sauour, S. Peter the Apostle, & the auncient fathers teach,*

¶ And yet this vvhich I write, let not the reader so interpret, as though I supposed the learned, the sober, the wise and discrete, or the general number of ether nation so far seduced, as to beleeeve this ragged Calvinian Gospel. For as in England, the publike practise of certain bluddy persecutors, the daily murthering, or imprisoning, & spoiling of constant Catholikes & the chief Theologi-  
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all argument, vvhich for many veres hath bene vsed there) for only *religion*, though they cal it *treason*, maketh thousands doubles of civil & honest natured men for sauing of their liues, libertie, and goods, to them, their vvives & posteritie, to frequent the Protestant churches, vvwhose hearts yer can not possibly be induced by such bluddy and butcherly argument to beleeeve that their priuate Parliament religion is the publike faith of Christ & his Apostles: so in Scotland not only reason persuadeth the like; the religion of Scotland though it come from Calvin and Beza, yet being as vvweakely grounded, as the English, devised by as meane instruments in the nonage of K. Edward the sixt: but also M. B. maketh a plain and comfortable confession to the same purpose. For (saith he) *I see our hail youth for the most part geuen to Papistrie: as likewise our noble men for the greatest part, traueziles vterly to banish the Gospel*, of Luther, Iohn Calvin and Bezæs inuention. And vvhat marueil is it, if the youth and noble men be thus affected (nether of vvvhich ever perhaps liked your gospel, the one because even by moral vvilledome and humane discourse they see it to be nothing els but a vvild irreligious heresie: the other because being free from grosse sinne & iniquitie, gods merciful hand vvithholdeth them from crediting such infidelitie, in to vvvhich blindnes he cōmonly permitteth men to fall for punishment of sinne and naughtie life) vvwhereas the hote and zealous bretherne them selues, vvwho vvvere the first sticklers and earnest promoters thereof, are now so far altered, that they also make as light account of it, as ether the Nobilitie, or the youth. For even so M. B. testifieth, saying, that such also loath, disdain, & ofcast the Gospel: *whereas in the beginning they would haue gone, some 20. some 40. miles to the hearing of this word: they wil scarcely come now fra their house to the kirk, and remayne there one howre, but bides at home.* This is the very forme and essentiall proprietie of this new gospel (Christian reader) to please the eye or tast for a vvvhile, but in short space to leaue both beaunie and sweetenes, and dislike both eye and tast. It glittereth

*M. B. good opinion of the Scottish Nobilitie and youth, p. 209*

*The Calvinist Gospel ever changing.*

*pag. 239. 240.*

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glittereth at the first like a painted puppet; but a very few yeres or moneths take from it the counterfeit shape, and leave it to be seene in his natural deformitie. VVhen Carlostadius first began it, and had made a treatise or two in defense of his opinion, the bretherne were so feruent in setting it forward, that (as vvriteth Zuinglius) they came flocking in great numbers to Basile, vvhere his bookes were printed, & carying them avway on their shoulders, disperled them, yea filled vvith them, almost

“ everie citie, towne, village and hamlet, *non modo vrbes,*

“ *oppida & pagos, verum etiam villas ferme omnes oppleuerūt;*

“ and were so earnest in setting vp that opinion, that (as Vrbanus Regius a principal new Euangelist complaineth) they accompted him not a right Christian (though otherwise a right Protestant) that vvas not a Carlostadian: and refused to be present at a sermon, or heare the Gospel and vvord of the Lord preached by any that was

not of that sect: *A verbo per nos predicato abhorrent vvriteth Vrb. Regius, hoc vno nomine, quod Carlostadianus non sum. Quasi vero Carlostadiani soli mysticū Christi corpus ab soluant, pro quo Christus sit mortuus.* A few yeres after came Zuinglius on the stage, and played his part, though not condemning Carlostadius, yet bringing a new kynd of faith in that behalf; & forthwith, al or the greatest number (as Zuinglius him self vvriteth) euen of those *qui vehementer erant Carlostadiani, who of late were marvelous eager Carlostadians,* forsooke Carlostadius, and ioyned them selves to Zuinglius. After, how Zuinglius vvas put out of countenance by Calvin, and at this present how Calvin is in Germanie disgraced by the *Anabaptists,* in England by the *Puritans,* and *Martinists,* and bretherne of love, & other fresh sects, vvwhich bud vp every day, & controul Calvin, and draw multitudes after them, for that they bring a greener, and newer, and more fined gospel; this is so publicly known, that I need not to make stay herein. And vvhat is the reason hereof, but because this Gospel, be it of *Carlostadius,* or *Zuinglius,* or *Calvin,* or *Puritans,* or *Anabaptists,* or *Familie of love,* is a Gospel

of men,

Before, pag.  
39. 40.

Zuing. tom. 3  
Subsid. de Eu  
charistia, fol.  
347.

Regius in 1.  
part. oper. in  
apst. ad Telli-  
can, fol. 5.

Before, pag.  
42. 45.

Zuinglius fol.  
344. ubi  
supra.

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Spongia in  
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# THE CONCLUSION.

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of me, a Gospel devised by light braynes, vvhich go about  
to peruert the true and Apostolike Gospel. It is not that  
Gospel of Christ, vvhich Christ by him self first, and after  
by his Apostles preached, to continue in al ages. It is not  
that word of God which remayneth one & the same for ever,  
but it is the vvord of a few light, lecherous, & infamous  
Apostataes, inuented by them selves (vvith assistance of  
the devil) to serve their owne vvanton lustes and appe-  
tites: & for this reason, hauing his ground and foundatiō  
vpon the fantasie of such men, can not have other constā-  
cie then haue the first founders & coyners of it. But the  
Gospel of Christ, the Catholike & vniuersal faith vvhich  
he planted, as it came from heauen, so hath it that eterni-  
tie, that heauen and earth shal passe and perish, before  
any peece or parcel thereof. As the author of it vvas god,  
and the preachers thereof being principally twelue,  
though diuided and scattered throughout the vvhole  
vvorld, vvere always guided by the same God vvhich is  
one and indiuisible; so the Gospel vvhich these many  
preachers sowed, vvas one and the same in al quarters &  
corners of the vvorld, in Iurie, in Asia, in Grece, in Mace-  
donia, in Italie, in Africa, in Spaine, in France, & vvhere  
ever they set their foote, planted churches, and left suc-  
cessors: and so hath it bene preferued by the graces, dire-  
ction and internal guiding of the same God; far other-  
vvise then vve see in this new Lutherish Gospel, vvhereof  
the author being but one, as many vvill haue it, that is  
Luther; or at the most two, Luther and Zuinglius, as our  
English in their Apologic like better (although some  
ioyne a third) yet vvithin a short time, in some one pro-  
uince, hath multiplied in to not only twelue different &  
contrary gospels, but more then twelue tymes twelue,  
as by faithful calculation of learned men is recorded, and  
by plain reason and historical demonstration may be  
proved. Christ in that his Church ordeyned a peculiar  
vvorship of God his father consisting in sacrifice, accord-  
ding

Gal. 1. 7

1. Pet. 1. 39

Before. pa. 48  
43. 176.

Marth. 24.  
35.  
2

Præcolus in  
initio Elenchi  
Alphab. ante  
annos 34.  
fictas enume-  
rat plusquam  
170.  
Genebrardus  
aliquot post  
annos in  
Chronol. initio  
lib. 4. pa. 526.  
dicit esse plus  
quam 200.

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Spongia in defens. par. Societ. impressa Ingo'stad. anno 1591. dicit excessisse ad numero-  
fere 250. pag. 100. Bodinus in Methode historiarum, cap. 5. dicit Sectas Germanias  
esse pene innumerabiles.

3  
Before, chap.  
1. & pa. 38.  
258. 259.

4  
Before, pag.  
97. 98. 99.

Before, pag.  
90. 91. 92.  
93. & pag.  
107. 108.

5  
Before, pag.  
194. 195.

Math. 9.

6

Before, pag.  
437.

7

8

ding as god had taught al nations ether by the very law of nature vvritten in their harts, as in the old Patriarkes, in the Greekes and Romanes &c. or by the vvritten law deliuered to Moyses, as in the polinie of the Iewes. In this, there is no vvorshipping or acknowleging of one God by sacrifice, but a prophane contempt of al such vvorship: vvherein this new congregation is far more irreligious and godles, then ever vvvas any knowen estate of Gentils and Pagans. In that, Christ left diuine sacraments as fountaynes & conduits of his heavenly graces: of vvhich the rest being altogether reiectēd by these reformed bretherne, 2. are only in name reteyned, but in effect made no iote better then the old Iewish vvashings, rites and cerenonies: that is, are not reteyned and holdē at al for sacraments of the new law. In that, Christ appointed ordinarie meanes, vvhereby his people falling, might procure remission of their sinne, vvhich in this new congregation is counted a matter straunge and vnpossible as though they had never heard of Christ the sonne of man in earth forgeuing sinnes to men, and imparting the same puissance to his Apostles and disciples vvhom he made gouernors of his church. Briefly to that, the Apostles committed & left a short epitome of Christian faith to be particularly beleeuēd in euery parcel and sillable of al Christians, as most sure and infallible: and so hath the faith thereof bene preserued from the Apostles preaching to this age, and shal be for ever: vvhereas in this new kirk & gospelling congregation, scarce any one of them is beleeuēd a right, very many are expressly denied, as in this treatise hath bene particularly declared. I omit a number of fowle cankered heresies cōdemned vvith the authors by that primitive Church of Christ, vvhich now are embraced and extolled as Gospellike by these new Euangelical bretherne. I omit the gracious discipline, regiment and order set downe in that church by Christ and his Apostles: contrarie to vvhich, in this Synagogue is nothing but a Babylonical misorder and confusio, vvhere ether the sheep cōmaund & rule their  
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pastors, as in England, & some territories of Suizzerland and Germanie : or an equalitie of Ministers vvithout superioritie of bishops and prelates, destroyeth the verie face of al orderly regiment, obedience, and discipline, as in Scotland and Geneva ; these vvith a number of such dissimilitudes betwene that church of Christ, and this of Iohn Knox or Calvin, I voluntarily let passe, because they are vvithout the compasse of this discourte, and vvhereof there hath not bene much mention made heretofore. These few may suffice to iustifie both the nobilitie & the vvhole youth, and every other man, vvoman, and child of any degtee or calling, vvho soever forsaketh this new Gospel, and ioyneth him self to the old : vvhich fault is no greater (how so ever M. B. be griued at it) then it is for one that is blind, to desire sight, for a man that lieth in extreme danger of death, to vse the meanes of procuring life; one that is tossed amiddest the vvaues & rocks of the raging seas, to desire a quiet port and harbour : in plaine termes, then it is for a Christian to forsake heresie and embrace truth, to forsake schismatical conuenticles, to leave fantastical, vayne, and discordant opinions of men, & berake him self to the one only Apostolike & Catholike Church and faith of Christ Iesu, vvho is God blessed for ever.

Laus Deo.





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246.251.

*Altar* an  
in scripture  
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*Altars* in  
pag. 249.

*Anabapti*  
called *May*  
Calvin. Ibi.  
ther of the  
305.

*S. Austin*  
Calvinists,

*Baptisme*  
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Laus Deo.

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